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THE
EXPOSITOR.

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P R E F A C E.

I HAVE to announce that the Publishers, who are also the Proprietors, of this Magazine intend to commence a new Series with the new Year, *under a new Editor*.

I make that announcement with unfeigned regret ; for I am heartily sorry to lose a work which has been a labour of love throughout, in which I have received much generous sympathy and assistance from eminent scholars in almost every branch of the Christian church, and to which I looked forward as likely to furnish a welcome occupation for my declining years. But there is no help for it. And it is but due, I think, both to the Publishers and myself, to say, that the reason for this change is a purely theological one, and has nothing whatever to do with the literary standing or the circulation of the Magazine. Both as a literary and a commercial venture, *The Expositor* has achieved success. But its Proprietors conscientiously object, (1) to "the loose views of Inspiration" involved in the critical theories of the School of which, for instance, my friend Dr. W. Robertson Smith is a distinguished ornament ; (2) to those allusions to "the larger hope" which occur, *e.g.* in my own contributions, and to the general tone of thought which a belief

in the ultimate salvation of all men inevitably carries with it: and they feel bound to insist on the exclusion of both these objectionable elements from the pages of this Magazine. It is for this reason, and this reason alone, that they have reluctantly determined to place it in what they deem sounder and safer hands.

Under these conditions it would be obviously impossible for me to retain my post. For (1), though I am far from holding the critical theories to which they object, it has been a leading aim with me—as I announced it would be in the Prospectus of ten years ago—to throw open the Magazine, so far as possible, to all schools of Christian thought. And were I now to exclude any of those to whom I have opened the door, I should be untrue to an aim I have stedfastly kept before me.

(2) Of “the larger hope” I frankly admit that in those to whom it is the symbol, not of a mere change in the fashion of theological opinion, but of a genuine spiritual experience, it works a revolution of thought and tone which must more or less clearly reveal itself in all they say. And hence I am not surprised that as many as regard it as a baseless dream, or a dangerous delusion, should recognize its influence on my writings, and be offended by it. But those who hold and cherish it must be no less faithful to their convictions than those who do not. And I should prove more disloyal to the august and sovereign claims of truth than I would willingly permit myself to be, were I either to shrink from avowing what I hold to be true, or attempt to close the lips or curtail the utterance of those who, while they seek the truth at the same source with

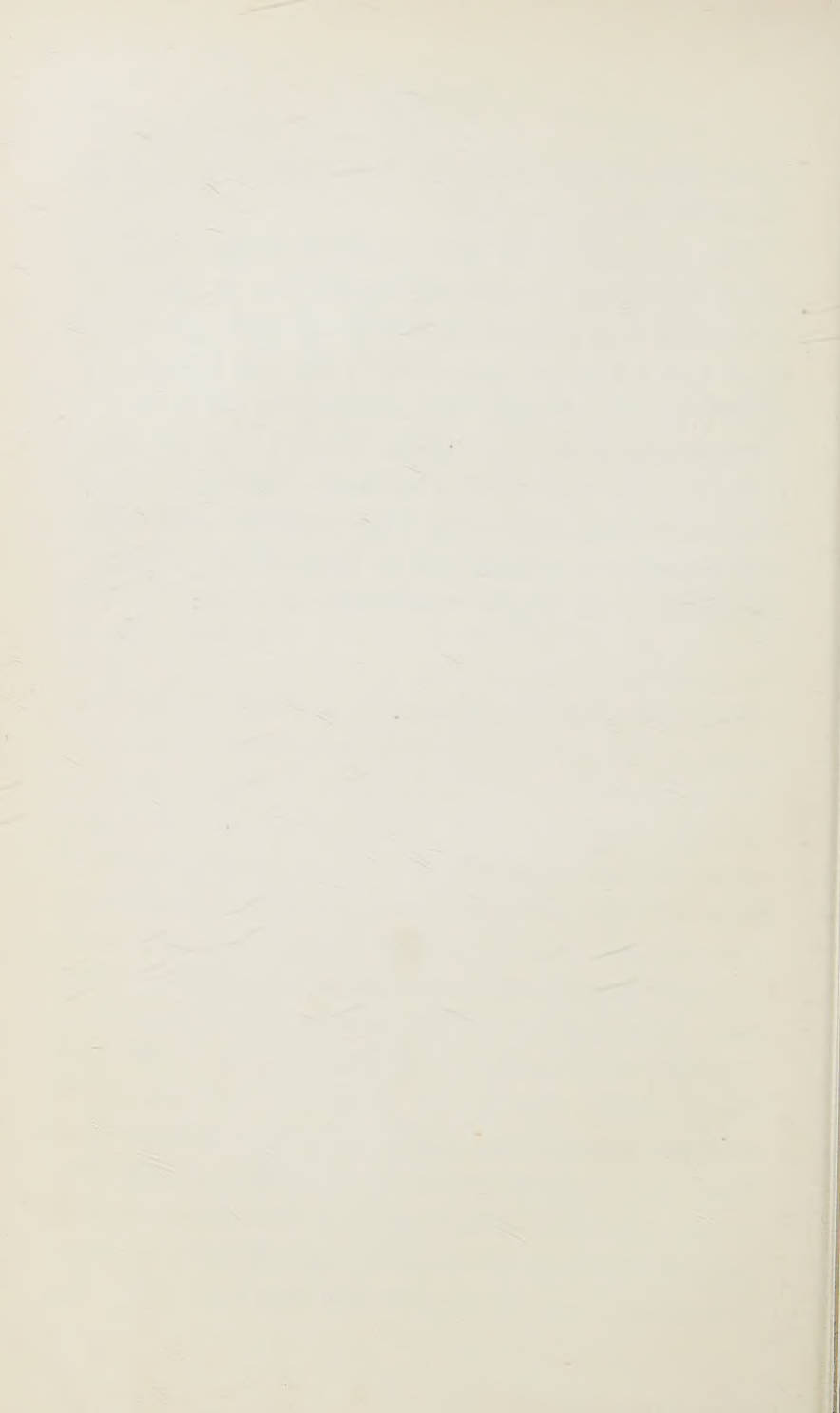
myself and in the same spirit, have reached convictions which differ from my own.

I say this, not at all with a view of casting blame on others, but simply as defending myself; and in order that as many as have taken an interest in my work may understand that I have no option, that I can only relinquish a position in which I should no longer feel free and at home.

I have only to add my heartfelt thanks to the able band of Contributors with whom it has been a deep and constant pleasure to labour, from whom I have received many marks of friendship and goodwill, and to whom, in my judgment, the success of this Magazine has been mainly due.

SAMUEL COX.

Corporation Oaks, Nottingham.



THE EXPOSITOR.

EZEKIEL : AN IDEAL BIOGRAPHY.

V.

IN writing a formal dirge or lamentation on the fate of the princes of Israel, as in Chapter xix., Ezekiel was following in the footsteps of Jeremiah. The book which we know as the "Lamentations" of that prophet was, indeed, of later date (B.C. 588), written after the capture and destruction of the city ; but there had been an earlier dirge, or series of dirges, on the death of Josiah (2 Chron. xxxv. 25), and Ezekiel now enters on a like task for two of that king's successors, whose lot it was to end their lives in exile. In language which reminds us, once more, of Æschylus, he paints Jehoahaz and Jehoiachin as young lion whelps, who were not slow to develop the fierceness and cruelty of the lion nature. After the manner of Chapter xvi. 3, the lioness "mother" of the parable represents the royal house of Judah, as idealized, so as almost to correspond with what we call the principle of *heredité*. The other "lions" with which she companied, were the great powers of the heathen world, neighbouring nations such as Moab and Ammon, Tyre and Zidon and Philistia. The "whelps" which she reared were, of course, the princes of Judah. Each of them, as it grew up, developed more and more the inherited qualities of the stock from which it sprang. We seem almost to hear the very words of the *Agamemnon*, which paint a like development as following on

the seeming harmlessness of the lion-cub's earlier years.¹ So Ezekiel paints a like picture: "She brought up one of her whelps; it became a young lion, and it learned to catch the prey; it devoured men." The "young lion" in this case was Jehoahaz; and its fate was, as in the history of 2 Kings xxiii. 31-33; 2 Chron. xxxvi. 4, that "the nations heard of him; that he was taken in their pit;" that "they brought him with chains into the land of Egypt." But

"uno avulso, non deficit alter"

of like nature. Passing over Jehoiakim (probably because he, however ignominious his death and burial (Jer. xxii. 18, 19), at least died in his own country), the prophet paints with like vividness the career of Jehoiachin. He also "learned to catch the prey and devour men" (Ezek. xix. 6). Acts of outrage or of robbery² were as the prelude of

¹ The parallelism is so striking that it may be worth while to quote the whole passage from the Greek dramatist:—

"One was there who did rear
A lion's whelp within his home to dwell,
A monster waking fear,
Weaned from the mother's milk it loved so well:
Then, in life's dawning light,
Loved by the children, petted by the old,
Oft in his arms clasped tight,
As one an infant newly-born would hold,
With eye that gleamed beneath the fondling hand,
And fawning as at hunger's strong command.

"But soon of age full-grown,
It shewed the inbred nature of its sire,
And wrought, unasked, alone,
A feast to be that fostering nurture's hire;
Gorged full with slaughtered sheep,
The house was stained with blood, as with a curse
No slaves away could keep.
A murderous mischief waxing worse and worse,
Sent as from God a priest of Atè fell,
And reared within the man's own house to dwell."

Agamemnon, 695-718.

² The words of verse 7 have been variously read "he broke in pieces its palaces," or "he knew" (in the sense of "outraged") "its widows." Even they were not safe from his rapacity or lust. Ewald, following the *Targum*, adopts the former rendering, Keil and Hengstenberg the latter.

a reign of trouble and discord; but he too provoked the hostility of the nations, and he was taken in their pits, and the mountains of Israel heard the voice of his roaring no more, and "they brought him to the King of Babylon" (Ezek. xix. 7-9). From the parable of the lion, as an emblem of sovereignty, Ezekiel passes abruptly to that of the vine, as being the received symbol of Israel (Isa. v. 7; Ps. lxxx. 8; Ezek. xvii. 6). That had been fruitful and full of branches by reason of many waters, but she was plucked up and the East wind dried up her fruits, and now, in her captivity, she was "planted in the wilderness," and she "had no strong rod to be a sceptre to rule."

The two parables were, as the closing words indicate, predictive as well as retrospective. Yet another king was to be carried to Babylon. Yet another band of exiles was to follow those for whom Ezekiel wrote, and so he ends, with the strong emphasis of iteration, "This is a lamentation, and shall be for a lamentation" (Ezek. xix. 14). Blow after blow was to fall till wailing and weeping shall seem the only natural utterance.

The precision with which the date is given at the opening of Chapter xx. indicates, as in Chapter viii. 1, that it was looked on by the prophet as a memorable epoch in his life; and the discourse connected with it, which includes Chapters xx.-xxiii. (as indicated by the recurrence of the question, "Will thou judge them, son of man?" in Chapters xx. 4, xxii. 2, xxiii. 36), as one of his most solemn utterances. Once again, "Certain of the elders of Israel" had come before him "to enquire of the Lord." What word of counsel had the prophet for them to guide them in their perplexities? What hope was there of restoration to their own land? Should they seek the peace of the land in which they dwelt, or conspire against it and try to throw off the Babylonian yoke? It may be inferred from the prophet's reply that they came with no true repentance, no real

wish to learn. They wanted one who would speak smooth things, as of old the false prophets had done in Jerusalem. And, therefore, the prophet is bidden to open his discourse with the same words as he had used before in Chapter xiv. 3: "As I live, saith the Lord God, I will not be enquired of by you?" Before there could be any guidance such as they sought, any word of comfort and counsel, there must be the confession of their sins, the conviction of their sinfulness. It would seem to have been the prophet's desire to press this home upon them as an accuser clothed with an almost judicial authority; and the desire is recognized as legitimate, and he is told how to accomplish it. "Wilt thou judge them, son of man; wilt thou judge them? Cause them to know the iniquity of their fathers?" And upon this there follows what we may call Ezekiel's grand indictment, his review of the history of the people from the Exodus from Egypt onward.

I shall not attempt to follow that indictment, step by step, through all its counts. The points which are specially suggestive as throwing light upon the history of Israel are, (1) That the people had fallen during their sojourn in the land of Goshen, into the "abominations" of the Egyptian theriomorphic worship. The work of education had to begin from the beginning. Statutes were given in keeping which, if a man could keep them, there was life in its highest, truest sense. Of all outward institutions Ezekiel fixes on the Sabbath as the witness alike of the Unity of God as the Creator and Ruler of the world, and of the higher life of man (Ezek. xx. 11, 12). But statutes and Sabbaths were alike given in vain. They did not keep the one; they had not walked in the other. For this their sin one generation perished in the wilderness. That which followed deserved the same fate, but were spared by their Lord "for his name's sake, that it should not be polluted among the heathen" (Ezek. xx. 14). Their preservation,

under the discipline of partial dispersion, was a truer manifestation of the Divine character, of which the Name of Jehovah was the witness, than would have been found in their destruction. Yet another punishment was to come upon them; at first, it might seem, purely retributive—which Ezekiel describes in the terrible and startling words, “I gave them also statutes that were not good, and judgments whereby they should not live” (Ezek. xx. 25). It would be at variance with every true principle of interpretation to read into those words the after-thoughts either of St. Paul or Marcion, as to the inferiority of the law given by Moses to the covenant given at first to Abraham and renewed in Christ. To Ezekiel the thought that the statutes in which he delighted could ever be described as the “weak and beggarly elements” (Gal. iv. 9), as “decaying and waxing old and ready to vanish away” (Heb. viii. 13), would have been as inconceivable as that which looked on the Law of Moses as the work of a *Demiurgus*, a creative secondary Power dealing with the imperfect material world, and not of the supreme eternal ONE. What he meant was that sin became the penalty of sin. Man was left to himself, “let alone” to reap the fruits of his doings, that he might learn to what measureless degradation he was capable of falling. With a keen incisive irony Ezekiel uses of that degradation the very words which belonged of right to the higher Law of righteousness. Here also there were “statutes” and “judgments,” but they were for death, not for life; for evil, and not for good. The false creed and the hideous and licentious worship were to run their course and do their worst upon the people, “to the end that they might know that their God was Jehovah.” Foremost among those evil statutes were the Moloch worship, with its burning fires, through which children were made to pass, and the ritual of the high places, with their groves of thick trees and their wanton and lascivious orgies (Ezek. xx. 26-28). It was

with reference to these that the prophet adds a play upon the Hebrew word for "high place," *Bamah*, after the manner that was characteristic of the Hebrew prophets generally, and specially of Micah, in whose first two Chapters we find some dozen examples of it. Separating the two syllables of the Hebrew, he finds in them, as by a fancied etymology, "Go, Whither?" not, perhaps; without a latent reference (as Ewald suggests) to the fact that the "whither" to which they were bound was the "whoredom," literal as well as spiritual, which mingled with their abominations. It was because of this that Jehovah declared that "He would not be enquired of at all by them." It was in vain that they tried to cheat themselves with the belief that they could abdicate their high position, and be simply "as the heathen, the families of the countries, to serve wood and stone" (Ezek. xx. 31, 32). They could not thus divest themselves of their calling and its responsibility, or be, even in their apostasy, "less than archangel ruined." For the heathen there might be the "more tolerable" judgment; for those who had been called to be witnesses of God there must be the "many stripes" and the sorer chastisement, even "the stretched out arm, and fury poured out." But in the very severity of that punishment, terrible as it was, there was a ground for hope, the only ground that, under the conditions of the case, was possible. Jehovah would repeat the discipline of the Exodus, and bring them into the "wilderness of the nations" (Babylonia or any other land of exile may be included under that term), and plead with them there (comp. the parallel of Hos. ii. 2, 14), as He had pleaded with their fathers. He, as the Shepherd of his people, would bring them under the rod which was used at once to smite and to guide them. "Face to face," as amid the lightnings and thunders of Sinai, they should find themselves in his presence. They would be brought into

what Ezekiel, with a wonderful boldness, calls the "bond of the covenant" (Ezek. xx. 37), the "bond" which included in its significance, punishment and love; the "covenant," of which the essential element was that Jehovah was to be their God and that they were to be his people. The fiery process of purification should continue till the rebellious were purged out; and then there rises before the prophet's gaze the wonderful picture of a restored people, worshipping God with a true and therefore an acceptable worship, offering their first fruits and their holy things as a "sweet savour" to the Lord (Ezek. xx. 40, 41). The words in which, Ezekiel speaking, we may well believe, out of his own experience, paints the mingled feelings of the restored people, stretch, like those of all true prophetic utterances, beyond their immediate scope. They contain, if I mistake not, the key of the great problem which weighs on the mind of this generation as, perhaps, it has never weighed before. At least an approximation to the solution of that problem is found in the thought that an element of punishment finds its place, retributive, corrective, preservative, in the state of the redeemed, the saved, the restored. An everlasting punishment is compatible with an everlasting blessedness. What the prophet thought of as belonging to the earthly Jerusalem of a restored Israel, we may transfer to the citizens of the heavenly city. There is for them no water of Lethe such as the Greek mythos dreamt of, such as even Dante makes the soul drink of as it passes from the mountain of purification into the borders of the *Paradiso*.¹ "Ye shall know

¹ Dante thus speaks of the river which he finds in the earthly Paradise at the summit of the Mount of Purgatory.

"On this side it descends with power endowed,
Which takes from men the memory of their sin,
As that recalls each single deed of good.
So here it doth the name of Lethe win,
And Eunoë there, and till men both shall taste,
Will not to do its wondrous work begin."

Purgatorio xxviii. 12—132. (From an unpublished translation).

that I am the Lord, when I shall have brought you into the land of Israel. . . . And there shall ye remember your ways and all your doings wherein ye have been defiled ; and ye shall lothe yourselves in your own sight for all your evils which ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God." In that memory of the evil past, which in the nature of the case, must be more keen and terrible in proportion to the illumination of the spirit that remembers, it will find that which will deepen its sense of the infinite compassions of the Most High. Repentance and humility and lowliness, will be, in that state which is "measured not by time," as it is under our time-condition, now, at once the groundwork and the safeguard of its eternal blessedness. In proportion as it knows God, it must know itself even as also it is known, and feel that God has not dealt with it "after its evil ways," but after his own unfathomable love. We can scarcely wonder that the prophet's words should have seemed strange and incomprehensible to the elders of Israel who came with their hypocritical pretence of enquiring of the Lord ; that they should have said of him, as men have said of other prophets of the wider hope who have sought to reconcile the goodness and the severity of God : "Doth he not speak parables?" Is not his teaching an enigma or a dream?

That question is, it is true, separated from the context to which I have referred it by another section which is more directly parabolical in its nature. Ezekiel was to set his face against "the forest of the South Field" (the field of the *Negeb*, or south country of Judah, here taken, a part for the whole, as representing the entire kingdom). He was to proclaim that the fire of God's judgment (a literal conflagration of literal trees is, of course, out of the question as we

look at the inner meaning of the passage) should be kindled against that kingdom. In words which were manifestly present to our Lord's thoughts as He spake, on the way to Golgotha, to the daughters of Jerusalem (Luke xxiii. 31), the prophet says that that fire shall "devour every green tree and every dry tree." The "flaming flame" should not be quenched, and all faces, from the south to the north, should be burnt therein. Ezekiel's words were, we may well believe, as terrible to those who heard them as those which spoke of "the worm that dieth not and the fire that shall not be quenched" (Mark ix. 44, 46, 48) were to our Lord's disciples. They felt that it spoke of a certain and tremendous judgment. Jehovah had kindled it, and it could not be quenched. But they shrank from facing that conclusion. With something like a sneer they asked, and this seems to have been the special point of attack, the question already quoted: "'Doth he not speak parables?' Who is this who attempts to combine the incompatible, now dwelling on the mercy of God as triumphant over evil, and not dealing with men according to their iniquity; now threatening them with the fire unquenchable of his wrath?"

The prophet met the sneer with words which were so literal that none could fail to understand them. Instead of "the forest of the South," he told them that Jerusalem and the holy place and the land of Israel from the south to the north, were definitely the regions of which he spoke (Ezek. xxi. 2, 3). Against *them* the sword of Jehovah should go forth, and there should be sighing and bitterness, even among the captives of Chebar, and in the prophet's own heart, for the tidings that should reach them from their fatherland. After a short interval of silence, indicated by the words, "The word of the Lord came again unto me" (Ezek. xxi. 8), he bursts forth into what we might almost call the Song of the Sword of Jehovah. Of that

sword (the imagery seems suggested by Deut. xxxii. 41, 42) Ezekiel says, that it is sharpened and furbished, glittering as it slays. He adds, in words that are perplexing enough in the Hebrew, and utterly unintelligible in our English version: "Should we then make mirth? It contemneth the rod of my son, *as every tree.*" Of this passage, as might be expected from its difficulty, very different explanations have been given. I select three of the most prominent.

(1) Hengstenberg sees in the phrase "the rod of my son," the rod of Jehovah for the chastisement of Israel as his rebellious child. The chastisement was to be heavy in proportion to the knowledge and the consequent guilt involved in that relationship; and therefore the rod "despised all wood," *i.e.* exceeded all other punishments, in its severity, looked down on them as from the height of its superiority. (2) Keil, on the other hand, looks on the words as put dramatically by the prophet into the mouth of his unbelieving hearers. Shall we rejoice (saying), "The rod of my son," the sceptre of the king of Judah, as the chosen child of God, "despiseth all other wood," *i.e.* is above every sceptre of the heathen nations, which is the symbol of their authority. Shall we make that the ground of our confidence and security? (3) Ewald, adopting a conjectural reading, renders the clause: "No weak rod of my son, the softest of all wood;" and looks on it as completing what is said of the sharp and glittering sword. That will be found to be "no weak rod. . . ."

I cannot bring myself to look on any of these interpretations as satisfactory, and venture to submit another, based upon the fact that the second Psalm containing, as it does, both of the peculiar phrases, was probably the starting point of Ezekiel's thoughts. That Psalm had addressed a king of Israel as "my son." It had also spoken of a "rod" as placed in his hands, even a rod of iron, with which he should crush the nations like a potter's vessel

(Ps. ii. 7, 9; comp. Ps. xlv. 6). May not those words have suggested to the prophet the thought that there was an unseen king of Israel, in very deed the son of Jehovah, wielding at once the sceptre and the sword, contemning the resistance of every power (the "tree" standing, as in Ezek. xix. 10, xvii. 6, for the symbol of princedom) that opposed itself? Starting with this view of the meaning, what follows seems coherent enough. The prophet, as representing the terror of the people, is to "cry and howl" and "smite upon his thigh" (Ezek. xxi. 12), for the sword is to be "upon all the princes of Israel." The "trial," *i.e.* the test, the crisis, is, he says, come, and "what if the rod that contemneth *i.e.* the sceptre of the son as the true righteous king) shall not be there, saith the Lord?" What if there is only the sharp sword that smites, and not also the sceptre that symbolizes a righteous sovereignty? That will give cause enough for wailing and smiting of the hands. And the sword should go on to do its dread work, to the right hand or to the left; for that work was not confined to one nation only, and it seemed to depend on chance on which nation it would fall first. Ezekiel sees, as in a vision, the king of Babylon who wields for the time the sword of God, halting at the point where the great highways diverged—one leading to Rabbath of the Ammonites, which had taken a prominent part in the revolt against Babylon (Jer. xxv. 21, xl. 14, xlix. 1-6), and the other to "Judah in Jerusalem the defenced," the city that thought itself secure in its fortifications. There he uses divinations after the manner of the Chaldeans. The names of the two cities are written on arrows, and the king is to draw lots with them. He consults the teraphim, in what precise way we know not. The victims are sacrificed and their entrails are inspected, as in the like divinations in Greece and Rome, that so the soothsayers may determine the strategical problem (Ezek. xxi. 19-22). And the lot falls upon Jeru-

saalem; and so the siege begins with its usual array of mounts and battering rams and forts. And yet even then, so great was the infatuation of the defenders of the city in their reliance on the false prophets who predicted that Jerusalem would not be taken (comp. Jer. xxviii. 3),¹ that it seemed to them as if all was a lying divination, they believed that they still had "weeks of weeks" before them; but in spite of that infatuation Jehovah would call to remembrance their iniquity and discover (*i.e.* lay bare) their transgressions. For the "profane wicked prince of Judah," *i.e.* for Zedekiah, there was written the decree that his diadem and his crown should be taken from him. With the terrible emphasis of a triple iteration there is the knell of doom, "I will overturn, overturn, overturn" (Ezek. xxi. 25-27). There was to be a time of anarchy and confusion, till at last "he should come whose right it is" (Ezekiel apparently adopts that explanation of the "Shiloh" prophecy of Gen. xlix. 10²), the true Anointed of the Lord, He who was indeed his Son, mightier than the sword of the king of Babylon, "contemning" all the "trees," *i.e.* all the principedoms of the world. To Him the Father had given that sovereignty, and it should be exercised in reversing the false judgments of mankind (as in words which seem to have been deliberately reproduced in Luke i. 52, xiv. 11, xviii. 14), in exalting him that is low and abasing him that is high (Ezek. xxi. 26). But the prophet will not leave the Ammonites to the delusive comfort of the thought that, because the divinations of Nebuchadnezzar had turned the march of his armies in the first instance against Jerusalem, they were therefore to escape. Their soothsayers might exult in what they heard of the omens of the teraphim and the *extispicia*, but the "glittering sword" was drawn

¹ I adopt Ewald's reading and rendering of the words translated in the Authorized Version by "to them that have sworn oaths."

² See Dean Payne Smith's note in Bishop Ellicott's *O. T. Commentary*.

against them also. That sword must do its work, and their own sword, powerless to resist, must return to its sheath. They should be delivered into the hands of "brutish men," fierce, godless, ruthless, "skilful to destroy," as with the skill that comes from long experience. For them there was no hope, as there was for Judah, of national restoration. They were to vanish from the history of the peoples, and to be no more remembered.

The Chapter that follows is once again of the character of a great indictment. The iteration of such indictments is, we may well believe, characteristic of every true prophet's work. He must say the same things over and over again; line must be upon line, and precept upon precept. He must hammer on the nail till he has driven it in. There is not the same reason for us, in our calmer retrospect of that work, to go once again through every count of the accusation. It will be enough to say that it includes well-nigh every sin that can corrupt and pollute the heart of a people, and eat like a canker into its very life; idolatry in its foulness and murder in its hatefulness; Sabbaths profaned, father and mother dishonoured; lust triumphant over the sanctity of marriage alike in its inner sacredness and in its half-physical half-ceremonial laws of purity; the minds of men set on usury and increase and extortion, and exulting in their dishonest gains; the priests violating the law of Jehovah, and profaning his holy things, putting no difference between the holy and profane, between clean and unclean, and hiding their eyes alike from the outward obligations and the inner significance of the Sabbaths of Jehovah; the princes, like wolves ravening for prey, shedding blood and destroying souls; the people using oppression and exercising robbery, vexing the poor and needy, and oppressing the stranger wrongfully. Above all, the crowning evil was that those whose lips should have kept knowledge, who should have been as lights shining in

the world, were exemplars only for evil. The prophets were joined together "in a conspiracy, devouring souls," and taking treasure and precious things wherever they could get them, even from the widow and the orphan (Ezek. xxii. 25), still scamping their work, as builders up of the national life, by erecting a wall with no foundation but that of lies, constructed not with the stone of righteousness but with the worthless rubble of false divinations, saying, "Thus saith the Lord God," when the Lord had not spoken (Ezek. xxii. 28). What wonder that the prophet should say, as the spokesman of Jehovah, after this exhaustive analysis of "all sorts and conditions of men," as Jeremiah (Jer. v. 1) had, with different imagery, said before: "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none." And, therefore, the sentence was decreed; and the fiery furnace was to consume the base metals, the brass and tin and iron and lead, and the dross of silver which had taken the place of the fine gold (Ezek. xxii. 18). They were to be consumed (always of course with the reserved hope which had been uttered before in Chapter xvi. 60, though now the prophet, absorbed in the immediate issue and limiting his gaze to the horizon of the nearer future, does not utter it) with the fire of the Lord's wrath. The law of retribution was to do its dread and terrible work. "Their own way have I recompensed upon their heads, saith the Lord God" (Ezek. xxii. 31).

I pass over the long parable of Chapter xxiii.—a *replica* so to speak, of that of Chapter xvi.—with hurried footsteps, as I should pass, in a history of Latin literature in its bearing on Roman life, with equal speed over the sixth Satire of Juvenal. At the time it was emphatically the right thing to say. It shocked no nerve of modesty. It did not introduce the things of shame to those who

were till then ignorant of them. Its purpose was to make men feel that there might be as terrible an evil, as entire a departure from all purity of heart, yes, even from the living God, in diplomatic negotiations and political alliances as in the vilest forms of the debasement of the harlot. But for us, in cold blood, and, writing for those who are under the influence, at least in some measure, of the higher standard of Christian purity, and of the law that such things should not "even be named among us," to comment on them in detail, is, I conceive, neither necessary nor desirable; and I content myself with touching on such points as illustrate either the prophet's character or the political history of his time.

And (1) there are the two names of the sinful sisters, which formed, we cannot doubt, an essential feature in the prophet's teaching. They are like in form, as if to indicate similarity of character; they are sufficiently unlike to indicate also the diversities of their positions. Samaria is represented by Aholah (=Her tent). That name emphasized the fact of her schismatic and self-chosen, religion. Do what she might to establish a worship and a ritual, building her temples in Samaria, and setting up her calves in Bethel and Dan, there was from first to last, no Divine Presence there. It was her own tent, the tabernacle she had made for herself, and that was all. With Judah, however, represented by "Aholibah" (=My tent is in her), it was widely different. She had been called to be the dwelling-place of Jehovah. He had chosen her to set his name there. She had a higher vocation, and therefore a greater responsibility and a deeper guilt.

(2) Reading not the parable, but the history which lies beneath it, we note that it describes in this bold figurative speech, what had been the traditional policy of the Northern Kingdom, from the first. The taint of Egypt had never been eradicated, and was perpetuated in the

golden calves at Bethel and at Dan. In later times Israel had, as we should say in euphemistic phrase, "coquetted" in her diplomacy with both Egypt and Assyria. She was in Hosea's language (Hos. vii. 11), as a "silly dove" fluttering between the two eagle powers of the world. "They call to Egypt, they go down to Assyria;" and as the retribution for this vacillation she was delivered into the hands of the stronger of the two powers, and became a "bye-word"¹ among women, *i.e.* among the nations. Judah, on the other hand, the Aholibah of the parable, had first courted the Assyrian alliance (Ezek. xxiii. 12) as in the days of Ahaz, attracted by the strength of her armies, her captains, and rulers, "clothed most gorgeously," her horsemen riding upon horses; and then, as in the time of Hezekiah (Isa. xxxix.), had allied herself with the Chaldeans (Ezek. xxiii. 14), sending messengers unto them and inviting their support. They had brought "bracelets and beautiful crowns" (Ezek. xxiii. 42), *i.e.* a seeming increase of prestige and prosperity had followed from the alliance; but it was, notwithstanding this, fatal in its ultimate results. The power that she had courted turned against her. The mind of Jehovah, her true King, was "alienated" from her, and He sent against her the Babylonians and all the Chaldeans, their "rulers and lords and nobles" (the probable rendering of the words given in the A.V. as proper names, "Pekod and Shoa and Koa"²) who were to come with their chariots and wagons, and buckler and shield and helmet, and to mutilate her power, and stone her with stones and slay her children with the sword, and burn up their houses with fire. All the pomp and pageantry with which the later kings of Judah sought to gild their corruption when they "built a

¹ Literally, "a name." The "famous" of the Authorized Version looks like an attempt to naturalize the sense of the *famosa* of the Vulgate.

² So the Vulgate, *nobiles, tyrannos, principesque*.

wide house and large chambers, and cieled it with cedar and painted it with vermilion," were but as the decking of the harlot's face and the furnishing of her table (comp. Jer. xxii. 14, 15, and Ezek. xxiii. 40, 41). And, therefore, for her there must be also the harlot's doom. Aholah and Aholibah, Samaria and Judah, must bear the recompense of their lewdness and the sins of their idols.

E. H. PLUMPTRE.

"ABOUT MY FATHER'S BUSINESS."

A PLEA FOR A REJECTED TRANSLATION.

LUKE II. 49.

THE set of modern critical opinion seems to favour the rendering of the above clause adopted by the late Revisers of the New Testament: "*In my Father's house*," in preference to the old reading of the Authorized Version: "*About my Father's business*"; which latter form is admitted to be no less "linguistically correct" than the former.¹ And plausible reasons are alleged for this preference. It is proposed in the following pages to offer some considerations which appear to the writer to invalidate the force of those reasons, and to establish the claim of the Authorized Version to be retained.

It has been implied that, grammatically, there is nothing to choose between the two translations. The grounds, therefore, for adopting the one rather than the other must be sought in the context, and in the circumstances attending, or supposed to attend, the utterance of the words.

From the context it is argued in favour of the modern rendering, that the force and meaning of our Lord's previous question: *τί ὅτι ἐζητεῖτέ με*, depends upon his assump-

¹ Meyer's *Commentary on Luke*, in loc.

tion that Joseph and Mary had known (*οὐκ ᾔδειτε*;) the *locality* where He must be; in a place, that is, where assuredly no anxious *search* would have been needed to find Him; whereas it is plain that their knowledge of his being engaged "in his Father's business" would not necessarily have facilitated their search for Him.

On the other hand it is contended that, in the enquiry, "Why did ye seek me?" (A. V. "How is it that ye sought me?") the *question* may be, not of the reason of the *uncertainty* which made a doubtful search necessary (in which case the emphasis would be on the word "*seek*"); but of the *motive* which had prompted them to institute a search at all, since they must have known that his necessary occupation required his freedom of action apart from their control; (and in this case the "*why*" would bear the emphasis of the question). The writer, with some hesitation, submits that this latter emphasis is somewhat favoured by the original form of the expression. According to this view, our Lord is represented as intending to convey to his parents, that there had really been no occasion for their surprise at his absence from their company on their homeward journey, nor for their return to Jerusalem to seek Him, since they knew, or ought to have remembered, that He *must be* occupied in his Father's affairs, and that these were sufficient to account for, and to justify, his absence from them under any circumstances.

It may, moreover, be reasonably questioned if there were any grounds on which our Lord could have assumed his parents' knowledge that He *must be* in his Father's house. They are, indeed, described as not having understood (*οὐ συνῆκαν*) "the saying which he spake unto them." But if it was merely to a knowledge that He must be in the Temple that He appealed, it is plain that, although they might not have been conscious of such a knowledge, there could hardly have been room for their not understanding

what He meant by the question. Pointed as it was by his actual presence in the Temple before them, if this were really what the question meant, what could have been the *ῥῆμα* in it which was unintelligible to them?

The form, "about my Father's business," may, it is true, seem to be open to a similar objection in this respect; viz. that there appear to be no grounds for our Lord's assumption of his parents' knowledge that He must be thus occupied. Of this, however, something will be said hereafter. But the expression itself, so understood, must have conveyed to Joseph and Mary a very vague and indeterminate idea, not easily to be identified with the actual circumstances in which they had found Him. It might well be that, to their very dim and shadowy apprehensions concerning Him, his presence in the Temple among the Jewish Doctors would suggest absolutely nothing of a clue to the meaning of his words. And on this interpretation, therefore, the *οὐ συνῆκαν* would be as natural, as it appears exaggerated on the other.

In the recorded circumstances attending the utterance of these words are found suggestions, which seem even less favourable than the above to the Revisers' interpretation, in comparison of the Authorized Version. For instance, the necessity of our Lord being in his Father's house could hardly have been intended to be pleaded by Him as absolutely regulating all his movements, and determining where He should be found, seeing that He had scarcely uttered the words in question, before He withdrew Himself with his parents from that house, and spent the next eighteen years substantially away from it! This consideration seems almost ludicrously adverse to the new translation. On the other hand, the claim to be engaged in his Father's concerns had doubtless frequently been alleged both explicitly and implicitly in respect of the occupations of his previous home life, and continued to

be so during the subsequent period of his eighteen years' subjection to the parental rule; his acknowledgment of that claim being in no wise intermitted by his withdrawal with his parents from his Father's *house*.

Intimations of a more general kind seem to the writer easily capable of being read between the lines of the inspired narrative which increase the probability that the Authorized translation, rather than the rendering of the Revisers, expresses the meaning of the Evangelist.

It is disappointing that there is absolutely no trustworthy record of the first thirty years of our Lord's personal history, except of the event before us. But although the wisdom of this silence is in some degree appreciated, and altogether acquiesced in, the question often obtrudes itself why this particular event should have been selected for narration; more especially as, in the way in which it is generally understood, it has apparently very little direct bearing either on the previous or subsequent life of our Lord. It seems to stand absolutely alone as an isolated event. And, moreover, a vague feeling of dissatisfaction, however conscientiously subdued, is apt to arise in the minds of many readers, at what may be called the moral character of the episode. In plain terms, the ordinary acceptance of the story makes it difficult to recognize the dutifulness or the consideration of our Lord's conduct, when we remember his youthfulness and his acknowledged relation to Joseph and Mary. The words of the Gospel look as if the writer felt that our Lord's subjection to the parental control had been interrupted by this event, when he intimates that on his return to Nazareth with his parents He was subject to them (*ὑποτασσόμενος αὐτοῖς*). And if nothing can be alleged to account for this interruption other than a passing interest in the Temple at Jerusalem, it seems scarcely justifiable in One who claimed to be perfect in every relation of life. It is usual, therefore, to avoid laying much stress on the moral

character of this event. But the absolute feeling in respect of the circumstances may be tested by the enquiry: How is our Lord's conduct in this case, thus apprehended, to be represented as exemplary to our children?

This difficulty, where it is felt, appears to the writer to be due to the misapprehension which conceives of this event as having neither cause nor consequence in the recorded narrative of our Lord's history. Thus conceived, it appears natural to enquire why it was introduced. It is contended that the event is really neither unconnected, nor is narrated merely to emphasize the first formal appearance of Jesus for a moment upon the stage of history. Nevertheless, in order to its right understanding, something more than is actually told needs to be supplied, although a thoughtful reader pressed with its difficulty can hardly fail to gather what is lacking from the words themselves, or from a consideration of what must have previously transpired in the home of Jesus. And if this be deprecated as speculation merely, it is thought and claimed that, when an hypothesis is commonly reasonable and probable in itself, and serves effectually to harmonize and explain recorded facts which without it cannot be duly organized, it is both admissible and justifiable.

Our Lord had arrived at the age of twelve years. And although we are absolutely without information as to the details of those twelve years in his life, we cannot help feeling assured that such an abnormal experience as his was not undergone in the lowly home at Nazareth without giving rise, among the other members of that home, to countless doubts, perplexities, disputes, and jealousies. The notices of our Lord's brethren which appear in the Gospel narratives do not represent them as being at all in sympathy with his Divine claims (John vii. 5); or as likely to have conceded much to Him in their domestic relations. On this there is no occasion to dwell. A perfect life could not have

been lived among imperfect beings without provoking misunderstanding, and probably ill-will. The Divine marvel of which we are undoubtedly assured is, that such a perfect life was lived untouched by sin, amid all the wayward influences that surrounded it. But notwithstanding all that had transpired in her own experience, we find that even our Lord's mother failed to appreciate or to realize its perfection and its peculiarity. As a consequence of this failure on her part especially, it would be thought necessary at the beginning of his twelfth year, according to Jewish usage, to decide upon our Lord's future career, by adopting for Him a vocation,—a trade. And this question of a pursuit would be freely discussed in the family, when the views expressed concerning Himself, and the necessity of making provision for his future livelihood, however kindly intimated, could not but be repugnant to our Lord; and, if called on to consider them, his replies would be such as they could not understand, and would not accept as satisfactory. All this may, it seems, be so far taken for granted under the circumstances as to be dealt with as fact. The desire of Joseph and Mary would be that Jesus should be taught by Joseph, the trade of a carpenter, which he himself followed. When this was commended to Jesus, how would He receive the proposal? It is surely something more than conjecture which gathers from the inspired narrative before us that He met it with an intimation, only vaguely intelligible to his mother, that He must be *about his Father's business*, and that his needful devotion to this must limit, if not wholly prevent, his taking a son's place in Joseph's workshop. It may be readily imagined that Mary, unconvinced by what she did not understand, would continue to urge upon Him his duty to his father Joseph, as a reason for complying with the Jewish usage. And that his reply would tenderly remind her of what she no doubt had told Him, although the distance of time

seems to have affected it with some unreality in her own perceptions,—that Joseph was not actually his father;—and of his divine paternity and its claims upon his acknowledgment.

The memory of such conversations with his mother before they had left Nazareth would entitle Him to expect that when she complained, “Son, why hast thou thus dealt with us?” she would understand his plea of devotion to his divine Father’s affairs. Had it not been so, the “Wist ye not?” would have been unmeaning and out of place, as in reality it appears on any theory, if our Lord were intending to plead the necessity for being in his Father’s *house*.

Whether our Lord eventually yielded to the pressure of this assumed urgency, we have again no information. It does not appear that Mark vi. 3 is absolutely decisive on this point. Nor is it necessary for the argument before us that it should be decided. It is sufficient for the contention of the writer, that the question must inevitably have been debated in the household of Nazareth; whether Jesus was to pursue his lonely way of study, and prayer, and converse with God, in view of the lofty mission to which He considered Himself bound, and the destiny laid upon Him by his Father in heaven; or whether He was to accept the normal rôle of the young Israelite, and take his place of labour and subordination among the ordinary members of the family. There is no irreverence in the assumption that the question must have presented a real difficulty to the dawning consciousness of the youthful Messiah; and that his way was only cleared to solve it after meditation and prayer; while we know that his reasons for hesitation would neither be intelligible nor appreciable to Mary, still less to Joseph. And, therefore, it is something more than probable that impatience may have marked their treatment of what they so little understood.

It will naturally be objected that the practice of training every youth, whoever he might be, to some handicraft, was so universal among the Jews, that no question could arise in such a matter but the selection of a craft; and then everything would follow as a matter of routine. But this objection does not take into account the altogether exceptional consciousness of Jesus, and the undoubted fact that such an employment as was proposed to Him would seem to render almost impossible the seclusion necessary to that Divine training to which He felt called to submit Himself. And be it observed that all that is contended for is that the difficulty strongly presented itself to his mind; while it is not asserted that it compelled a final refusal. The objection above alleged does indeed heighten our appreciation of the wonder, and opposition, and utter want of sympathy, with which our Lord's resistance would be met by the rest of his family.

It was then, according to our view, while this point was still in debate, that the time came for his first visit to Jerusalem, with all the stimulus to be afforded by its novel and solemn sights and sounds to the divine instincts of the young Devotee, quickening his heavenly sympathies and deepening his assured sense of his heavenly Father's mission, and of its apparent incompatibility with the earthly career sought to be imposed upon Him. And the effect of his new experience seems to have been a more intense conviction of the necessity for asserting his divine independence of human control, so far at least as that control might limit his power of obedience to his Father's claims. At this critical point in his experience, He must once for all in some way clear and secure a free course for his spiritual growth, free from even the most sacred human interference. And, doubtless, the felt necessity prompted Him to a proceeding which, if it had been merely arbitrary or accidental, would indeed seem somewhat harsh and difficult

to justify. His purpose, therefore, was to convey to his mother, in the gentlest form, an intimation, and even a rebuke, which on a later occasion needed to be more stringently repeated in the words, "Woman, what have I to do with Thee?"¹ In order to carry out this purpose, He seems to have purposely invited the reproach of his mother for his apparent indifference to their anxiety respecting Him; so that He might more effectually convince her that such anxieties were something more than superfluous, seeing that in many respects his way could no longer be theirs, and that henceforth the interests of his heavenly Father must supersede, whenever they should conflict with, the claims of his earthly parentage. Assuming the need of such a lesson, could it have been more kindly, more tenderly, nay, even more dutifully, enforced?

It was then, evidently, not a consideration of the claims of his Father's *house*, but of those of his Father's *mission* which had determined his conduct and justified his words. And his growing conviction that the interests of that mission were at stake, were liable still further to be endangered, and must now be maintained, even although a duty of great, but inferior, obligation had to be foregone in order to maintain them, may fully explain a course of action which a mere love for, and interest in, the Temple, however legitimate, would scarcely seem sufficient to account for.

Doubtless, although Joseph and Mary failed to understand the full significance of his words, Mary at least had sympathies and memories which quickened her instincts to recognize their purpose. Probably it was not the first time, as assuredly it was not the last, when it was needful for that loving and dutiful Son to appeal to her *memories* in bar of her maternal claims. His appeal on the present occasion was at once admitted. Nothing more was said.

¹ John ii. 4.

With some wonder and perplexity, but in silence, the tender reproof was received ; and the place of duty and subjection, within the needful limits imposed by his higher obligations, was re-assumed. This momentary but necessary insubordination cleared his way to pursue his course of unobtrusive obedience at home, without further interference with his preparation for the work which his Father had given Him to do. And thus, during the following eighteen years, He trod, apparently with no interruption, the secluded paths of communion with God ; while we are told that his mother " kept all these sayings in her heart."

It has been noticed above that the Gospels make no definite statement of our Lord's having followed Joseph's occupation of a carpenter ; for the outcry of a multitude (Mark vi. 3), can hardly be taken as decisive of the question. Nothing is more usual than that a popular clamour should link any reproach supposed to attach to the vocation of a father to the name of a son. And it surely seems strange, that if our Lord had practised the craft for eighteen years there should not have been found in his recorded sayings and discourses, by way of figure, parable, or allusion, some passing reference to his experience. Undoubtedly, that our Lord actually worked at the carpenter's bench is a most attractive theory ; so attractive as to justify some hesitation in adopting it without sufficient grounds. But, after all, it is really more important to identify the early life of Jesus with the experience of a humanity disciplined by contradiction and trial, than with any particular form of its labour and patience. A lofty and peculiar destiny such as that of Jesus may well be supposed to have required, if we may so say, a broader and less mechanical training than was consistent with the life of a working carpenter.

But it is not essential to insist upon this. Supposing our Lord, according to popular tradition, to have learned from

Joseph his trade, and to have worked with him at the carpenter's bench, it may still be true that the event recorded by St. Luke must have impressed its intended lesson, and secured for the youthful Messiah all the independence of thought and action, all the liberty of seclusion and solitude, which He found to be essential for his preparation. It is, undoubtedly, possible that the necessity which required Him to be about his Father's *business*, may not have prevented his labour in the workshop; although that labour would certainly have been incompatible with his being in his Father's *house*. It is hardly necessary to point out that the *business* of his Father involved his laying Himself fully open to every divine or human influence which could aid in the preparation for his mission.

If it should be objected to what has been above written, that the reference back to unrecorded scenes of our Lord's home life to explain his words on this occasion, is speculative and presumptuous, the objector is asked: How else are they to be explained, consistently with what we are assured of the perfection of our Lord's character? Nay, how else are they to be explained at all? His question "Wist ye not"? not doubtfully implies some previous train of circumstances such as has been above formulated. It is evident that his obligation to be engaged in his Father's business is not now pleaded for the first time; and the attitude of Joseph and Mary on the *present* occasion proves how little they had received his words on *previous* ones. Our knowledge of the ordinary conditions of Jewish family life, or indeed of any family life, needs not the aid of *invention* to fill up the details of the picture that has been drawn. And the writer believes that all that has been suggested may, as he has said, with no great difficulty be read between the lines of the Evangelist's narrative, without travelling beyond the limits of legitimate historical construction.

And it is certainly in favour of such a view that, thus understood, the account of our Lord's first visit to Jerusalem takes a significant and defined place in the record of his life. It is not a mere accidental accretion, but an organized member of it, having a distinct relation to the general development of his personal experience, as He grew "in wisdom and age and in favour with God and man." This one event diffuses a light over the thirty years' silence of our Lord's private history, whereby we may see to gather up all that is desirable for us to know of the spirit which animated Him, of the discipline which He underwent, of the way in which, even in the sanctuary of the domestic affections, He had to endure the "contradiction of sinners against Himself."¹ We learn from it how, in the retired household of Nazareth, He was being prepared for the coarser misunderstandings and jealousies which attended his public ministry. And, above all, the above view of the Gospel narrative, if it may be allowed to have any verisimilitude, claims consideration, if only on the ground, that it leaves our Lord's conduct, in this case as in every other, open to the most microscopic criticism, and absolutely unclouded by any shadow of real undutifulness, or of indifference to the anxieties of those whom He loved.

ROBT. E. WALLIS.

THE HOPE OF IMMORTALITY:

JEWISH AND CHRISTIAN.

ISAIAH XXVI. 19.

I. It is a standing puzzle to students of the Bible why a doctrine which we hold to be so essential to Religion as the hope of Immortality is either not taught at all in the Old

¹ Heb. xii. 3.

Testament Scriptures, or is taught so rarely and obscurely that it did not enter into the popular Jewish creed till long after Malachi, the last of the prophets, had ceased to speak for God. We can hardly assume that the Hebrew race were destitute of that craving for a life beyond the grave which is common to us all. We know that Moses, their first great teacher, might have met that craving, that *he* could not have been ignorant of the doctrine of an after-life; for he was learned in all the sacred lore of Egypt: and in the religious creed of ancient Egypt the doctrine of a resurrection of the dead, of a Divine judgment in which every man should receive the due reward of his deeds, and of a future state of happiness for the good and of misery for the wicked, were announced with a vigour, an emphasis, a profusion of detail, an impressiveness of imagery, never rivalled, much less surpassed. It would hardly be an exaggeration to say, as every student of the picturesque ornamentation of the temples and tombs will admit, that these doctrines *constituted* the popular religion of the Egypt Moses knew; and that, for once in the history of the world, the present life of an entire race was dominated by the terrors and hopes of the life to come.

How came it to pass, then, that in all his dealings with the stiffnecked Israelites, whom he found it so hard to govern, Moses never once appealed to these terrors and hopes; that the commandments he gave them carried with them none but temporal sanctions and rewards? Many answers to this question have found acceptance which, though perhaps they contain some measure of truth, nevertheless fail to satisfy an earnest and enquiring mind.

(1) We are told, for example, that the first duty of Moses was to teach the children of Israel how to live in *this* world, how so to order their lives here, to bring them into such accordance with the will of God, as that they might grow up into a strong, righteous, and free people; and that, for

this purpose, it was necessary "to hold motives drawn from another world in reserve." And perhaps it was. It is so difficult to determine what is the best and wisest way of educating a horde of ignorant and barbarized slaves—sensual, fickle, mutinous—into habits of order, obedience, justice, and neighbourly kindness, into all that we include under "a moral and religious life" in this world, that it might be presumptuous in us to say that Moses did not take that way with the suddenly enfranchised slaves whom he led up out of Egypt. And yet, if we are sure that that *was* the best way, why do we not ourselves adopt it? why do we not deal with slaves and barbarians on the same principle? why are we so eager to carry them the Gospel, with all its bright hopes, and to ply them with motives from the life to be? Even in dealing with the outcasts of our own cities we have much the same material to work upon that Moses had. We begin pretty much where, and with what, he began. Why, then, do we not begin *as* he began, with none but motives drawn from the present life?

And why are we so suspicious of that same doctrine of "reserve," if he held it? Do we expect the priests who practise it, and whom we condemn for practising it, to be wiser and better than "the man of God"?

Nay, has not experience taught us, that when we have to deal with the ignorant and rude—slaves of their own passions and lusts, if they are no man's slave but their own—we often most effectually reach and raise them when we appeal to their craving for a future life, and ply them with motives drawn from its retributions of glory or of terror?

When we enter on such reflections as these, "we falter where we firmly trod." If *this* was Moses' motive, we cannot honestly say that, in our judgment, he took the best way with Israel. We cannot say that, even in training them for the duties of *this* life, he was wise in hiding from

them the life to come : for we feel that many of the strongest motives for present duty are to be drawn from the future strength and joy and peace which a faithful discharge of duty will ensure. No doubt a man must take heed to his *steps*, if he is to keep a straight path ; he must not fix his eyes on the zenith : but is he never to look up ? does not all the light by which he walks come from the heaven to which he aspires and climbs ?

(2) Another solution of the problem—and I am not picking out the worst, but the best, I can find in the books that treat of it—is, that it was precisely *because* the doctrine of a future life was so popular in Egypt that Moses feared to give it to Israel. “Had Moses,” we are told, “inscribed the word Immortality upon the Ark of the Covenant, the people might very probably have remembered Osiris rather than have feared Jehovah. The first duty of the hour was to separate from this world ‘a holy people’ ; and consequently any truth associated with idolatry it may have been necessary to leave alone for a season.”

No doubt it may : but surely this reason for the reticence of Moses is not so obvious and indubitable that it is to be quietly assumed. It seems a rather questionable way of making men “holy,” to hide from them any great truth I know, and by which I myself am strengthened and sustained in my personal conflict with evil. And if Moses feared to utter this word “Immortality” to Israel lest they should remember “him that sleeps at Philœ,” Osiris rather than Jehovah, how came it that he did not fear to teach them many other truths which were quite as intimately “associated with idolatry,”—such truths, *e.g.* as the being, the justice, the providence of God ? Many of the ten commandments were known and enforced in Egypt. Most of the Hebrew ceremonies and rites and sacred vestments, even to the High-Priest’s robes and the Urim and Thummim he wore in his breast-plate, were drawn from

Egyptian models. We know of no single case, moral or ritual, in which Moses declined to profit by the wisdom of the Egyptians, whereas we know of scores of cases in which he gladly and thoroughly accepted all that he could learn from them. And if he took so many truths and rites and laws from them, *although* they had been associated with idolatry, with what face can we plead that he refused to take the truth of a personal immortality from them simply because it had been associated with the worship of Osiris?

These are the two chief solutions of our problem which are commonly offered to us; and, as a rule, they seem to be received as satisfactory, and without a word of demur, by men who like to hear religious topics discussed but will not be at the pains of thinking them out for themselves. Theologian after theologian goes on repeating, age after age, that, in order to secure due attention to the duties of this life, Moses was obliged to conceal from the Children of Israel what he knew of the future life; and that he was also obliged to conceal the terrors and glories of that life from them lest they should fall back into the idolatrous superstitions of Egypt: and the Church, so far as we can see, is quite content to accept these reasons, albeit they clash with her own practice, as they also clash with the habit and method of Moses. In fine, no sooner do we examine these reasons carefully, than they utterly break down; or, if they still retain some little modicum of truth in them, it is so little as to be wholly inadequate to bear the grave conclusion imposed upon them.

(3) We are compelled, therefore, to look for some stronger and more adequate reason for the strange silence of Moses on a theme so vital and momentous. Nor need we look long, or far, to find it. There is one solution of the problem so clear and obvious—when at least it has once been pointed out—that it instantly commends itself to our

judgment and verifies itself in our own experience. It is this :—

We have it on the best authority that God reveals truth to men as they are able to bear it. But the truth of a personal immortality is one which men are not able to bear, which only breeds the most injurious misconceptions, until they have mastered other truths and have wrought them into the very texture of their thoughts. If the hope of an immortal life is to have a wholesome moral influence upon us, we must know, in some good measure, what that life really means and involves—as we may learn from the history of Egypt and Greece, and indeed of every other Pagan religion in which this hope has found expression.

What, then, does it mean and involve? Even for us, who do not know half its secrets, half even of that which may be known, it means so much that we are compelled to state our conception of it in many different ways; and when we have used them all, we still feel that we have not expressed the half of what we take it to be. We say, perhaps, that “heaven” means, for us, a life of unbroken but growing communion with God, the Father of our spirits, a full and unclouded enjoyment of his presence and favour. Or we say that, for us, it means the perfect peace which springs from a perfect righteousness. Or we say that, for us, it means a life of constant service and yet of constant rest. These, and the like, are the terms in which we strive, and know that we strive in vain, to convey our best conceptions of a blessedness which no words can render, a peace that passeth all understanding, a joy that can never be expressed.

But even these terms, inadequate as they are to express even our inadequate conception of the lot of the blessed in the life to come, are terms which “the natural man” must of necessity fail to apprehend, terms the significance and value of which he can only be taught to apprehend by

a long education, a long discipline in righteousness. Before a man can at all enter into their meaning and worth he must, at least in some measure, learn by personal experience what God is, what communion with Him means, and why to rise into an unbroken communion with Him is to touch the topmost round of human blessedness. He must learn what God's commandments are, and what the peace which springs from obedience to them is like. He must have engaged in service before he can understand the joy of a Divine service, and have entered into rest—rest from himself and his selfish cravings and desires—before he can know the sweetness of a Divine rest.

Take the hope of immortality in what simplest words you will to any man unversed in the religious use of words, unpractised in the duties of the religious life, and will he not infallibly put a false and misleading construction upon them, and translate your spiritual joys into sensual and selfish gratifications and indulgences such as he craves with an incessant and unslakable hunger? Nothing surely can be more simple, homely, and beautiful than the words and images in which the New Testament allures us to the heavenly life. Yet how are they read? how are they read even by the majority of those who accept them with an unquestioning faith and dwell on them with an unfailing delight? Not only do they make the pardonable, and yet unpardonable, blunder of conceiving of the life *eternal* as though it were simply a *future* life, with little or no vital or moral connection with the life that now is. It is a standing reproach that they also put the most material construction on what they yet call the spiritual life, and the most selfish construction on what they nevertheless confess to be a life of love. They think and speak of it mainly as a fair large country, by whose pure streams and on whose flowery banks they may recline, clothed in white, eating sweet fruits, or striking golden harps as they sing

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their songs of praise ; or as a vast splendid city, adorned with all manner of precious stones, in which they may enjoy all the pleasures denied to them here : while some of them even hold that their sense of security and their joy will be enhanced by occasional glimpses into the irremediable misery of those who have been shut out from the golden city, to dwell in darkness and in woe. In short, they literalize the beautiful metaphors of the New Testament, and use its language without any suspicion of its deep spiritual significance. Even in the Christian Church, and now that life and immortality have been brought to light, the popular conception of Heaven is hardly less wide of the mark, it is sometimes more gross, material, and selfish, than that which obtained in ancient Egypt or Greece. Instead, therefore, of saying that the doctrine of personal immortality was revealed to the world too late, we might rather be tempted to say that it was revealed too soon, did we not know to how many gracious and devout souls it has brought the strength and the comfort of a sustaining and unconquerable hope.

Is it any wonder, then, that Moses did not convey this truth to the rude and ignorant men who took a law from his mouth, men who had yet to learn the simplest rudiments of morality and religion ? There is no need, as there is no warrant, to assume that he *concealed* this truth from them of set purpose and design. When he began his work he may have intended to reveal it to them as soon as they were able to bear it and likely to profit by it. All we need assume is that he felt it was of no use to *begin* with it ; that, before they could apprehend it, they must be taught what God was, what He demanded of them, how much He cared for them, how willing He was to guide, protect, and redeem them. Before they could be allured by the hope of an unbroken communion with Him, they needed to know, by a present and happy experience, what

communion with Him was like, how full it was of joy and rest. Before a constant and perfect service, or righteousness, could have any meaning, or any charm, for them, they must feel the blessedness of obeying his commandments. Till they did his will on earth, how could they care for the heaven of always and in all things doing his will?

Moses may have found his task—nay, we know that he did find it—much heavier and longer than he expected it to be. He found that he could only commence, not complete, it; that he must leave the completion of it to those who should come after him, and, above all, to Him to whom there is no before and after. But are we to blame him either for teaching the most necessary and elementary truths first, or for not carrying his unwilling pupils, slow of brain and slow of heart, on to truths which they could not touch till they had mastered the rudiments they would not learn? Even when the Prophet like unto Moses, but so much greater than Moses, left the world, He said to his disciples, “I have many things to say unto you, but ye cannot bear them yet.” And shall we blame the servant for being *as* his Master,—as patient, as willing to wait, as ready to leave the world before he had taught it all that he had it in his heart to teach? Let us not blame *him*, but blame rather the hardness of their hearts who would not take all that he could give. Let us, rather, blame ourselves and the hardness of our hearts, that we have still so much to learn; and that even yet, with the New Testament before us, we frame such poor imperfect conceptions—conceptions so selfish, so sensuous, so unspiritual—of the fair and sacred realities of the spiritual life and the spiritual world.

(4) Let us mark, too, that so soon as any Jew *had* mastered the rudiments of the law that came by Moses, and shewed that he had mastered them by incorporating

them in his daily life and by trusting the impulses they kindled within him, he attained to at least some dim conception of the life beyond the bourn. The poets of Israel who sang of what they loved—as all poets must, and who therefore loved the Law of which they sang, were very sure that God would not leave his holy ones to see corruption, that He would shew them a path of life winding upward even through the darkness of death; that even in the valley of many shadows, and above all of that Shadow, cloaked from head to foot, who keeps the keys of all the creeds, his rod and staff would still guide and protect them. And the prophets of Israel, who were also poets and sang of the Law they loved, and who *were* prophets simply because they knew and were sure that God was the real Ruler of men and that his will *must* be done on earth—the prophets also looked for a day on which those who dwelt in the dust would arise from the dust, and the dead would live again, quickened by a dew which fell from heaven.

Their vision of that life may have been imperfect and obscure. It must have been as compared with that which we cherish, on whom the true Light has shined. But it was clear enough to inspire them with courage and hope in darker days than any we have ever known, and under the pressure of far severer trials. It set them singing, and even shouting, for joy. And it will be but a poor tale if we, who have the brighter larger hope, are less resolute and less joyful than were they.

II. How much less large and bright their hope was than that which Christ has kindled in our hearts, we must now proceed to shew, since on this point the views of many lovers of the Word seem to be singularly hazy and unsettled. It is not unnatural that they should be indistinct, since, unless we are on our guard against it, we are prone to take

any words we read in the sense which has come to be familiar to us, however foreign that sense may have been to the minds of those by whom the words were indited.

When, for example, we read such passages as that which I have just cited from the writings of Isaiah (xxvi. 19), we are apt to read all manner of Christian intentions into them, and to ask, a little impatiently, what certain of our teachers mean when they tell us that the hope of Immortality was only dimly revealed to them of old time; that they spoke of it but in part, and understood it but in part. And, of course, there is no harm in our reading Christian meanings into such words as these, if only we know what we are doing, if we do not assume either that the Prophet used or that his hearers took them in the sense in which we employ them.

Shakespeare makes Hamlet say,

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.

And if I should quote these words in discussing Miracles with a sceptic, who refuses to believe in any miracle because he never saw one, I should make a perfectly legitimate use of them. But if, forgetting that Hamlet was speaking only of apparitions which bring with them "airs from heaven or blasts from hell," I should go on to infer from these words that either Hamlet or Shakespeare believed in the miraculous appearances and advents recorded in the Bible, my legitimate would instantly become an illegitimate use of them, and I should simply throw myself into my opponent's hands. In like manner, if I use the words of Isaiah to *express* the hope of immortality which I have learned from Christ, I make a lawful and intelligent use of them; but if I go on to infer that *Isaiah* employed them, or was understood to employ them, to express the very hope which I cherish, my use of them instantly

becomes unintelligent and unlawful. For we have only to read his words in their original connection, and to compare them with other Old Testament utterances of a similar kind, in order to ascertain that his hope was a wholly different one to ours, very much more contracted and dubious; in order to be sure that he used these words in another sense from that in which it is natural for us to use them.

(1) The Chapter of which this verse forms part consists of a Song which the Prophet puts into the mouth of the captive Israelites, and teaches them to sing when the Lord shall have turned again their captivity, and have brought them back to the land of their fathers in peace. Among the themes of this song of joy and deliverance there is one which turns—we can hardly say on *the* future life, but—on *a* future life. It commences thus (Verses 13, 14): “O Lord our God, other lords besides thee have had dominion over us, and it is through thee alone that *we* make mention of thy name. *Their* dead live not again; *their* shades arise not: therefore hast thou visited and destroyed them, and made all their memory to perish.” And it concludes thus (Verse 19): But “*thy* dead *shall* live again; *our* (my) dead bodies *shall* arise. Awake, and sing for joy, ye that dwell in the dust, for thy dew is a dew of lights, and the earth *shall* cast forth *thy* shades.” Obviously, the Prophet is denying, as well as affirming, a resurrection unto life. Those who have served, and continue to serve, other gods, are *not* to live again; *their* shades are *not* to come up from the dust, *i.e.* from the Hadean world which lies below the dusty surface of the earth. It is only the servants of Jehovah who are to have part in this resurrection—though it is purely through his grace that they know and serve Him; only those who have been taught to renounce that idolatrous worship and to wait on Jehovah in his temple. In a word, it is a resurrection of the just, but not of the unjust.

And, strange as this limited conception of the Resurrection may appear to us, it obtained among the Jews for a thousand years, and is held by many of them to the present day. Thus, for example, in Psalm xvi. verses 10 and 11, we have a passage which is constantly adduced to prove that David cherished the Christian hope, a passage than which none is deemed more clear and full: "Thou wilt not abandon my soul to Hades, neither wilt thou suffer (me) thy holy (or godly, or beloved) one to see the pit. Thou wilt shew me (make me to know, teach me to find) the path of life: in thy presence is fulness of joy, at thy right hand pleasures for evermore." And yet, even here, it is only the godly, or the holy, or the beloved, for whom this great hope is entertained; it is only because David knows he has set the Lord always before him, that he believes he shall never be moved, but outlive even the stroke and change of death.¹ And our great authority on the belief of the later Jews assures us² that even in the time of Christ—when at least the great bulk of the Jews are supposed to have cherished the hope of an universal resurrection, they really held—some, that *all Jews* should rise "except those who affirmed that the Law was not from Heaven, or that the Resurrection could not be proved from the Law"; some that "*only the blessed* were to inherit everlasting happiness, since it is the indwelling of the Spirit which raises men to immortal life, and He abides not with the evil"; and some, "that *no Gentiles*, but only pious Israelites would rise," or that of the Jews themselves only "the good would arise *at the coming of the Messiah*, and the rest of the nation" not until "the end of the world."

Here, then, is one great difference between the Christian

¹ This same view is stated more fully in Psalm xlix., though I have never seen that Psalm quoted as an argument for a life beyond death.

² Rev. W. J. Deane, M.A., in *THE EXPOSITOR* (Second Series), vol. vii. page 398.

faith and the faith of Isaiah. We believe that we must *all* appear before the judgment-seat, to receive the due reward of our deeds, whether they be good or bad; *he* taught that only the Jewish dead, perhaps that only the faithful Remnant, would live again, that only *their* dead bodies would arise, that it was only *their* shades which Hades would give up. He held (Verse 10) that even if favour *were* shewn to the wicked, they would not learn righteousness; that even in the land of uprightness they would still deal unjustly, and would have no eye for the majesty of the Lord.

(2) But even this great difference sinks to nothing when compared with one that breaks upon us as we apply our minds to his words, and mark how he unfolds his hope for the dead. The more closely we look into that hope the more shadowy and indefinite it grows. For what the Prophet is teaching the people to look for is—a reign of righteousness *in the land to which they are about to be restored*. And this reign of righteousness he connects with the advent of the Messiah (Chap. xxiv. 23) and *his* reign “in Mount Zion and in Jerusalem.” But they, the restored captives, are few in number and of no strength. The nation must be increased, for its borders are to be extended (Chap. xxvi. 15). Whence are its inhabitants to come?

And their godly fathers, who have perished miserably in the miseries of the Captivity—are *they* to have no lot or part in the Kingdom of Messiah? Are they never to see the things which they desired to see? Is their faith, their fidelity, to go unrewarded for ever? It cannot be. They must, they will, live again. Their dead bodies *will* rise. Their shades will return from the underworld in which they have been “kept” by the mighty power of God. They will share, and enhance, the joy. A quickening influence will fall from Heaven, touched by which those who long since returned to the dust from which they

came will spring up into new life, just as under the magical touch of the dew, born of the sun and reflecting the light of the sun, the dry and dusty earth breaks into vital beauty and fruitfulness.¹ Hades will give up the spirits of the faithful dead, that the Kingdom of Messiah may be full of men.

In short, what the Prophet contemplates, what he teaches the people to expect is that, *when they are restored to their native land*, the Messiah will appear among them; and that, in some mysterious way, their faithful and godly ancestors will come with Him, in order that the full tale of his subjects may be complete, and that the faithful dead may receive the due reward of their fidelity. The resurrection for which he looks, and teaches them to look, is to have earth for its scene, and time for its portion.

That this is the general strain of thought in Isaiah's Song our best commentators admit (Cheyne and Plumptre *in loco*). And strangely as it may sound in our ears, it is by no means peculiar to Isaiah. It is common to many of the prophets—how strange, then, that it should be strange to us!—and receives notable expression in Ezekiel's vision of the Valley of Dry Bones (Chap. xxxvii.)—another of the Old Testament passages which we are apt to misinterpret by reading it in a Christian sense. Indeed few passages are oftener cited in proof that the Jews, or at all events the later Jews, shared our hope of immortality, than this sublime Vision; whereas, in truth, it proves conclusively that their hope was a very different one from ours. Even the most orthodox of commentators² confesses that, "by the image of the resurrection of the body, Ezekiel

¹ One of the inscriptions found on the old Jewish tombs in the Crimea (A.D. 6 to A.D. 960) runs thus: "May the dew go up over thy resting-place." And Mr. Deane explains it by a still more ancient Rabbinical belief (which I suppose the rabbis derived from Isaiah's curious phrase, "*Thy dew shall be a dew of lights*," i.e. a quickening dew), that "the resuscitation of the dead should be effected by a heavenly dew which should fall upon their graves and quicken their dust to life." THE EXPOSITOR (Second Series), vol. vii. page 396.

² See Dr. Currey's comment on this Chapter in *The Speaker's Commentary*.

prefigures *the re-instatement of Israel*, now scattered and lifeless, *as a community restored to their home, and re-invigorated with spiritual life.*" And, indeed, we need no further witness than the Prophet himself, if only we mark what he says and hear him out. For, after describing how, at the word of the Lord, the dry bones came together and were clothed with flesh, and how, when the wind blew upon them, "the breath came into them, and they lived, and stood up on their feet an exceeding great army," he himself proceeds to explain his parable and tell us what it means (Verses 11-14): "Then he (the Lord) said unto me, Son of man, these bones are *the whole house of Israel*. Behold, they say, Our bones are dried, and our hope is lost: . . . therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, *and bring you into the land of Israel.* . . . And I will put my Spirit in you, and ye shall live; *and I will place you in your own land.*"

Like David and Isaiah, then, Ezekiel is speaking only of the Jews, perhaps only of the godly among the Jews, not of a general resurrection; and with him, as with Isaiah, it is by no means the general resurrection *at the last day* which he has in view, but only a restoration of the faithful Israel to their native land and to the blessings of the Messianic reign. In fine, the goodly fellowship of the prophets, when they seek to penetrate the mysteries of the future life, see but through a glass darkly: it is not theirs to know times and seasons, or to anticipate the truths that came with Christ, and which only He could bring to light. Nor did Isaiah, though perhaps the greatest of the prophetic brotherhood, see farther or more clearly into the mystery. To him, as to them, the dead who were to live again were the godly Jews; and they were to live again on earth, not in heaven; in time, not in eternity.

(3) And if we could get behind the words of the Prophets and see into their minds, I suspect we should find that the basis on which they built, the root from which they evolved, their hope of a future life for the pious dead was their firm conviction, a conviction which they would not suffer any of the shows of time to shake, that God is the real Ruler of men, and that He is just; that, because He is just, He will not suffer any good man to serve Him for nought: that if men are cut off from life before they have received the due reward of their fidelity, they *must* live again in order to reap that reward.¹ This conviction—so hard to reach, so much harder to hold amid all the apparent oppositions and contradictions of human life and experience, that it must be the gift or inspiration of God—was the ruling and shaping fact which moulded all their thoughts, all their teaching. If we trace back to its source any of the principles they lived to assert, or even any of the predictions they ventured to utter, we find it here,—in the conviction that God is in very deed the Judge of all the earth, and that the Judge of all the earth must do right. And this conviction may very well have given birth and strength to such hopes of a future life for the faithful dead as they were able to frame or to receive. For what is the argumentative basis of the hope *we* cherish but this very conviction more logically worked out and carried to a still larger conclusion? Happily *we* have a more sure word than any logical deduction on which to rest our belief that all who dwell in the dust will awake: but in so far as we appeal to reason instead of Revelation, do not we also argue thus?—"Because God rules, and God is just, every man must receive the due reward of his deeds; and as, for the most part, men do not receive that reward here, or do not receive it in full, they will receive it hereafter."

¹ This conviction is elaborately wrought out on these very lines in Psalm xlix. (*Heb.*) See THE EXPOSITOR (First Series), vol. x. pp. 466 ff.

The main logical difference between our position and that of the Prophets of Israel is, that we make an *universal* use of the very argument of which they made only a *national* use, and extend to *all* men the inference which their habits of thought led them to apply only to *a few*. That we see more, and more clearly, than they saw we owe, not to any superiority in our reasoning faculty, but to the larger and brighter light which Christ has thrown on the realities of the heavenly world—from which He came, and to which He has returned.

(4) It may, then, be taken as proved, I think, that the Prophets, from Moses to Malachi, taught a very different, a much less clear and certain, hope of immortality—in so far as they taught it at all—than that which we have received from Christ: for where does their hope find fuller expression than in the passages which we have now examined? no one of which, as we have seen, can be fairly read in the Christian significance. And to some, no doubt, the conclusion at which we have arrived will be very unwelcome. Above all those who affect to be “Evangelical,” in some superior or exclusive sense, will be offended by it; though why they of all men should resent, or, rather, how they are to justify their resentment of, a conclusion which exalts the truth and grace that came by Christ, so far above the law that came by Moses, it is difficult to say. It is easy enough to see why they will resent it; for it will deprive them of certain “proof passages” which they have been in the habit of quoting in support of the doctrine of the Resurrection. But that doctrine needs no such support, nor can any doctrine be supported by passages which, when fairly read, do not affirm it. And unless we prefer our own indolent and insincere habits of thought to the claims of truth and the honour of our Lord, to whom alone we owe *our* hope of immortality, we at least shall cease to cite such passages as these in a sense they will not

bear, and to put the prophets of Israel on the same level with Him to whom they gave witness, and from whom they drew their wisdom and strength. We shall remember that the Sadducees, who denied a resurrection, were the disciples of Moses, as well as the Pharisees, who believed at most that *the Jews* would rise again to share in the glories of Messiah's kingdom. We shall remember that even when our Lord Himself set Himself to prove out of the Scriptures that the dead live unto God, He cited no one of the passages which we commonly cite from the Old Testament, as surely He would have done had they meant what we have taken them to mean; but, instead of quoting texts which seem so plain, confined Himself to the obscure argument that, since long after they were dead, God called Himself the God of Abraham and Isaac and Jacob, these patriarchs must still live unto Him who is the God of the living and not of the dead. And that is an argument which none of the Pharisees had discovered for themselves. It is an argument—I say it with all reverence—on which no one of us would have dared to rely save on his authority; which we might even have smiled at as forced had it fallen from the lips of a rabbi; which, even if it had flowed from the pen of an Apostle, we might have ranked with St. Paul's curious argument in *Galatians* (iii. 16), “He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” It is an argument in which even now, if we take it to the dying, or to bereaved mourners who have just buried their dead out of their sight, they will find no rest or consolation unless they believe on Him; while, if they do believe on Him we have arguments and assurances of a force so superior that we should never think of plying them with this.

(5) If not unwelcome, our conclusion will still be perplexing to others, on the ground that, if Isaiah was looking for no more than his words, fairly taken, seem to mean,

his hope made him ashamed, that no such resurrection, on earth and in time, as he expected, ever took place; and that therefore he was moved to utter a prediction which was never fulfilled. But, formidable as this objection appears, the answer to it is plain. His hope *has* been fulfilled, though in a much larger sense and in nobler ways than he was able to grasp, just as the hope of the Patriarchs was fulfilled in "a better country, even a heavenly" (Heb. xi. 13-16): fulfilled in part, as St. Peter argues (1 Epis. i. 10-12), in "the salvation of souls" already wrought by Christ and in all the glorious consequences which that salvation implies: and it will yet be still more wondrously and perfectly fulfilled, as St. Paul argues at length (in Romans xi.), when "all Israel shall be saved." That the Prophets, "searching what, and what manner of time, the Spirit of Christ which was in them did signify," often failed to discover the full meaning of the visions they saw and the words they were impelled to utter, or even saw in them a nearer and lesser and more earthly meaning than they bore in the inspiring Mind, is now a mere exegetical truism, and should surely occasion no more surprise than the admitted fact, that the primitive Christians, and even some of the Apostles, till experience corrected their first impressions, looked for an immediate second advent of the Lord, and hoped to see Him set up his throne on earth. In all its parts Revelation is, and through the limitations of our nature of necessity must be, progressive, and grows from less to more; and the interpretation of that which has been revealed lags behind even the movement of Revelation itself. Instead of doubting that the hope of Isaiah was less clear, less steadfast, less certain than that which Christ came to reveal, it would better become us to doubt whether we ourselves have half mastered the significance of the hope He revealed, whether there is not yet much more light to break

out upon us from his Word, if only we are looking for more light.

(6) But though we must not cite Isaiah's Song to *prove*, we may use it, if only we use it wisely, to *express* the immortal hope we have received from Christ, in so far as we have received it. Putting all the fulness and certainty we have derived from Him into our Song, we may sing with the restored Israelites, and in a larger happier sense than they ever knew,—

*Our dead shall live again;
Our dead bodies shall arise.*

Even as we stand by the graves of those whom we held most dear and can never forget, we may take on our lips the victorious summons and challenge,—

*Awake, and sing for joy, ye that dwell in the dust,
For your dew is a dew of lights,
And the earth shall yet cast forth her shades.*

Nay, we may go far beyond the scope of this lovely Song, and joyfully assert that our dead *do* live even now already, that they do *not* dwell in the dust to which we committed their dust; but that that which was mortal in them has already been swallowed up of life and has put on immortality. We may think of them, we are bound to think of them, not as unclothed, but as clothed upon, as having gone up on high to sit down in heavenly places with Christ Jesus their Lord, as dwelling with Him in the mansions of his Father's house. And who does not see the immense difference between this large, present, divine hope, a hope already fulfilled in part, and the obscure forecast of the Prophet that, in some mysterious way, the Hebrew fathers were to rejoin their children, who without them could not be made perfect, to be restored to life in order that they might possess themselves of the land

which God had given them, and partake the triumphs of Messiah's advent?

The practical lesson of this contrast between the hope of Israel and the Christian hope is, that our conceptions of the future life must of necessity depend on our present experience of spiritual good and the desires and aspirations which that experience breeds in us. The Jews cherished no higher aspiration than that, under the sceptre of Messiah, their heavenly King, the whole Hebrew race should become one; and that they all, fathers and children, should enjoy the peace and prosperity which spring from a loyal obedience to his law (*e.g.* Ezek. xxxvii. 18-28). And this aspiration, as we have seen, gave form and colour to all their hopes for the future. *Their* heaven would be reached when the Messiah came to set up his kingdom among them, and to make the Jewish empire the ruling empire of the world. They did not so much as dream that when He came, bringing righteousness and peace, and came to his own, his own would not receive Him, that they would reject Him and the blessings of his reign, and so turn their heaven of righteousness and peace and abundance into a hell of infamy and strife, defeat and death.

And it is with us as it was with them. We can no more rise above the level prescribed by our own experience than could they. In whatever gracious and luminous words or forms the Heavenly Life has been revealed to us, we put our own construction on them and drag them down to the level of our knowledge and our desires. It is not only that those who are sensual in their thoughts frame a sensuous and material conception of the spiritual life, and that those who are selfish look for a selfish enjoyment even in the life of charity and love. But even those of us who are looking for an unselfish and spiritual

life are equally unable to transcend the bounds of our own experience of that life, and can only desire *more* of that which we already have and know to be good. It may be portrayed to us, and we ourselves may speak of it, as a life of unsullied righteousness, or a life of unbroken service, or a life of constant and growing communion with God; and beyond this we can hardly go. But even so, our conception of that life must depend on what we *mean* by communion with God, what we mean by service or by righteousness; and what we mean by these terms will depend mainly on our personal experience of the sacred realities which we use them to convey. To one man, righteousness may mean only a wise compliance with an outward law; while, to another, it may mean a voluntary, unconscious, and happy obedience to a law graven on the heart. To one, service may denote little more than unwelcome toil for a welcome reward; while, to another, it may denote a delight in wholesome and beneficent activities which asks for no reward but larger opportunities and an added power of doing well. To one, communion with God may signify nothing more than a happy use of enjoyable forms of worship; while, to another, it may signify nothing less than an ever enlarging comprehension of God's thoughts, an ever deepening sympathy with his ways, an ever growing unity of spirit, will, affection, and aim with Him. What these terms mean to us severally will, and must, determine our several conceptions of the heavenly life, even though we all express them in the same words and breathe them with an equal earnestness. And, therefore, we shall best conceive of that perfect life, as we shall also best prepare ourselves for it, in proportion as we set ourselves to live that life here and now. We shall best learn how the will of God is done in heaven by doing that will, with all our hearts, on earth, and so bringing down to earth as much of heaven as we can. Even

the Christian hope can only become ours in its full power and splendour as we become more truly Christian, more like Him who is the very soul and joy of heaven.

I append, for the judgment of experts and the help of the unlettered, a translation of the Chapter in Isaiah from which I have so often quoted in this Article. Nothing is more bewildering than the frequent and unaccountable, or unaccounted for, changes of number and person which the Hebrew poets affect, when, nevertheless, it is one person who speaks, or is intended to speak, throughout; and nothing does more to obscure the sense of the Prophetical Scriptures for the student who depends on our English Version than the fidelity with which, in this respect, it follows the Original. In this twenty-sixth Chapter, for example, Isaiah puts a song into the mouth of the restored Jewish remnant. It is the Israelitish people who are speaking, or singing, to us from the first verse to the last. Yet, in the Hebrew, the speaker uses indifferently the pronouns "I" and "my," "we" and "our," "they" and "them," and is slavishly followed by our translators, without a word of warning or explanation. What the real and main reason for these curious changes is, I have never been able fully to ascertain. Sometimes, no doubt, they result from personification; sometimes from the use of nouns of multitude; and sometimes, probably, they are to be attributed to the mistakes of copyists, the close resemblance of form between some of the singular and plural pronouns rendering it easy to confuse them. But, surely, a habit which seems so ingrained in Hebrew poetry, as well as in some other Oriental tongues, must have a cause in modes of thought and expression with which we are not familiar. Whatever the reason may be, there can be no question that this trick of composition utterly perplexes and misleads the ordinary reader. I have tried the experiment,

with this Chapter, on several intelligent men, and found that they did not so much as suspect that the People were speaking throughout, but were puzzling themselves with the question, Sayeth the prophet this of himself or of some other man? And when the state of the case was explained to them, they were not a little indignant that our translators had not been at the pains to make the general flow of thought clear to them. Hence, in order to make it clear, I have ventured to retain but one of the many pronominal forms employed by the Prophet. And if any reader will take the trouble of comparing this rendering with that of the Authorized Version, he will begin to suspect how much he loses by the too close addiction of our translators to the curious license of expression which the Hebrew admits. I may add that the translation has been submitted to more than one scholar of distinction, and has been generally approved by them.

ISAIAH XXVI.

1 In that day shall this Song be sung in the land of Judah:—A strong city is ours; salvation doth God appoint for walls and bulwarks.

2 Open ye the gates that a righteous nation, which keepeth truth, may enter in.

3 Peace, peace, hast thou ordained for us, because we put our trust in thee.

4 Trust ye in the Lord for ever; for in the Lord Jehovah ye have the Rock of Ages:

5 For he hath cast down them that dwell on high; he hath brought low the lofty city, he hath brought it down to the earth: he hath cast it down to the dust.

6 The foot trode it down, even the feet of the poor, the steps of the weak.

7 The path of the righteous is level; thou makest the path of the righteous level with a guage.

8 Yea, in the path of thy judgments, O Lord, have we waited for thee; the desire of our heart was for thy name and for thy memorial.

9 *With our soul we desired thee in the night; yea, with our spirit within us we sought thee earnestly; for when thy judgments are in the earth, the inhabitants of the world learn righteousness.*

10 *If favour be showed to the wicked, he learneth not righteousness; in the land of uprightness he doeth unjustly, and hath no eye for the majesty of the Lord.*

11 *Lord, thy hand hath been lifted up, but they saw it not. They shall see thy jealousy for thy people, and be ashamed; yea, fire shall devour thine adversaries.*

12 *Lord, thou wilt obtain peace for us; for thou hast wrought all our work for us.*

13 *O Lord our God, other lords beside thee have had dominion over us. Through thee alone do we celebrate thy name.*

14 *Their dead live not again; their shades rise not: therefore hast thou visited and destroyed them, and made all their memory to perish.*

15 *Thou hast increased the nation, O Lord, thou hast increased the nation; thou hast won thyself glory: thou hast extended all the borders of the land.*

16 *Lord, in trouble have we missed thee; we have mourned in prayer when thy chastening came upon us.*

17 *Like as a woman with child, and near her delivery, is in pain, and crieth out in her pangs; so were we at thy presence, O Lord.*

18 *We were with child, we were in pain; we brought forth as it were wind: we wrought no salvation in the land, neither were inhabitants of the world brought to birth.*

19 *Thy dead shall live again; our dead bodies shall arise. Awake, and sing for joy, ye that dwell in the dust, for thy dew is a dew of lights, and the earth shall cast forth thy shades.*

20 *Go, my people, enter into thy chamber, and shut thy door behind thee; hide thyself for a little moment, until the indignation shall have passed by.*

21 *For, behold, the Lord cometh out of his place, to punish the inhabitants of the world for their guilt, and the earth shall disclose her blood, and shall no more cover her slain.*

THE TWIN PARABLES.

MATTHEW XIII. 44-46.

REMEMBERING that Christianity has been in the world nearly nineteen centuries, and that its Scriptures have been here and in the hands of its disciples almost as long; remembering also the zeal and ability which have been brought to bear on their interpretation, it seems, to say the least, extremely strange that so little progress has been made in the appreciation of the meaning of the first Christian writers, or in the development of their ideas. Generally speaking, it might almost be said that no progress has been made at all. The broad lines of interpretation which were accepted in the fourth, or even in the second, century of the Christian era, are the same as are accepted now, and the prevailing aim of commentators and expositors seems to be to keep up the traditional interpretations and to guard against any departures from them. For example, let any one take up the various commentaries on St. Paul's Epistles and compare them with each other, noticing their points of difference and their points of agreement, and what will he find? He will find—unless I am greatly mistaken—that, while differing from each other on small and practically unimportant, and certainly unessential, points, in such matters as the scope, and meaning, and fundamental doctrines of an Epistle they all agree with a unanimity which is either marvellous or simply tame. Or, take the Parables of our Lord. The agreement in the exegesis of these is of the same kind. Some divergence of opinion may be found as to their arrangement, their divisions, or as to the implication of this or that particular phrase; but beyond these the divergence seldom goes. Like the interpretation of the Epistles of St. Paul, theirs also has become traditional, and it is rare, extremely rare, that any attempt is made to strike

out a new line of interpretation, or to see in them what has not been seen before. I have before me some half-dozen or more of books dealing expressly with the Parables of our Lord; but having read one, and carefully examined the others, I find it difficult to account for the printing of more than one; and when the interpretations they contain are compared with those handed down from antiquity, the lines of interpretation laid down by the first accepted commentators are found to be implicitly followed by the rest.

That there is any law or necessity compelling this I am not aware. For the great names of the Ancient Church, as well as for those of the Modern, I have the profoundest respect. Tradition, too, has its uses; and traditional opinions, whether in matters of speculative theology or of exegesis, are often of great service; but that they should be always accepted or followed is questionable. It seems to me, indeed, that there are good reasons why they should always be regarded with more or less distrust. Those who formed them certainly lived nearer to the time when the Christian Scriptures were written; but that by no means places their opinions as to their meaning outside the sphere of criticism, or entitles them to be regarded as infallible. They were fallible men, as we are, and not less liable to be led astray. And besides, to many of them Christianity was a new thing, and it will be difficult to prove that their previous habits of thought, or intellectual training gave them any advantages in the interpretation of Scripture over ourselves. The appeal to the historical Christian consciousness, so much in favour with some theologians, is useless, inasmuch as the court to which appeal is made may as easily be wrong as right, and in many instances is now acknowledged to have been wrong. At all events, it is well now and again to subject the words of Scripture and their received interpretation to a free examination, to test the truth of the one and to probe the real meaning of the other. And this is

what I now propose to do with respect to our Lord's Parables of the Hid Treasure and the Pearl of Great Price, or, as I prefer to call it, of the Pearl Seeker or Merchant.

The usual and accepted opinion respecting these Parables is that they have one and the same meaning. Archbishop Trench tells us, that all that may be said about the one may be said about the other.¹ In this he is simply following those who interpreted the parables before him, and he is himself followed in it by those who have written upon them since. But in order that this interpretation may be distinctly before us, I will take the liberty of transcribing the words of one or two authors. First, let us take the words of Archbishop Trench, whose work, though not without serious faults, has not yet been surpassed.

"They," he remarks, referring to the two parables in question, "were spoken, not to the multitude, not to those 'without,' but in the house, and to the more immediate disciples. These are addressed as having lighted on the hid treasure, having found the pearl of great price; and are now warned of the surpassing worth of these, and that, for their sakes, all things which would hinder them from making these securely their own, are to be joyfully renounced. The second parable does not merely repeat what the first has said, but repeats it with a difference. They are each the complement of the other: so that under one or other, as finders either of the pearl or of the hid treasure, may be ranged all who become partakers of the rich blessings of the Gospel of Christ. For these, it may be, are persons who feel that there must be some absolute good for man, in the possession of which he shall be blessed, and find the satisfaction of his longings; and who are, therefore, seeking everywhere and inquiring for this good. Such are likened to the merchant that has distinctly set before himself the purpose of seeking and obtaining goodly pearls. They are the fewer in number, but, at the same time, perhaps, the noblest converts to the truth. Again, there are others who do not discover that there is an aim, and

a purpose for man's life, or that there is a truth for him at all, until the truth as it is in Jesus is revealed to them. Such are likened to the finder of the hid treasure, who stumbled upon it unawares, neither expecting nor looking for it. While the others felt that there was a good, and were looking for it, the discovery of the good itself is the first thing that reveals to these that there is such at all; whose joy, therefore, as greater—being the joy of an unlooked-for treasure—is expressed; that of the others, not.”¹

Professor Bruce's interpretation, though it lacks the fulness, breadth, and many-sidedness of the Archbishop's, is in essentials the same.

“These two parables,” he says, “constitute together but one text, and teach the same general lesson, namely, the incomparable worth of the kingdom of God. . . . It is a treasure of such value that all other possessions may reasonably be given in exchange for it; a pearl of such excellence that he who sells all his property in order to obtain it may not justly be accounted a fool.”

Passing “from the common to the distinctive lessons of the two parables,” after entering a “caveat against the assumption that these must necessarily be intended to teach distinct doctrines concerning the things of the kingdom,” and suggesting that the difference between them is possibly “*picturesque* rather than *doctrinal*,” he remarks that:—

“It seems legitimate to emphasize, as all expositors have done, the fact that in the one parable the material good which is the emblem of the *summum bonum* is found by accident, while in the other it is obtained as the result of a methodic persistent search.”²

As the third and last example, I will cite the opinion of Dr. Dods, his being, as far as I am aware, the last work

¹ *Notes*, pp. 118, 119.

² *The Parabolic Teaching of Christ*, pp. 68, 82.

published which deals with the parables. His opinion is this :—

“These two parables have one and the same object. They are meant to exhibit the incomparable value of the kingdom of heaven. They exhibit this value, not by attempting to describe the kingdom or its various advantages, but by depicting the eagerness with which he who finds it and recognises its value, parts with all to make it his own. This eagerness is not dependent on the previous expectations or views or condition of the finder of the kingdom, but is alike displayed whether the finder is lifted by his discovery out of acknowledged poverty, or has his hands already filled with goodly pearls; whether he has no outlook and hope at all, or is eagerly seeking for perfect happiness. The one parable illustrates the eagerness of a poor man who lights upon the treasure apparently by accident; the other illustrates the eagerness of a rich man whose finding of the pearl of price is the result of carefully studied and long sustained search.”¹

Archbishop Trench also notices the interpretation which makes the merchant seeking goodly pearls, Christ Himself, and the Church of the elect the pearl of great price; and that which makes the pearl, as in the common explanation, the kingdom of heaven, and Christ again the merchant. These, however, as well as Salmeron's idea respecting the parable of the Hid Treasure, he passes, remarking that the first “strangely reverses the whole matter,” and that the second is “yet more ingenious.” I do not think that either of them is in all particulars correct, but there seems to me to be as much truth in either of them as there is in the one he has adopted.

But to return to the interpretations cited above. One thing to be observed is that they all agree that the “two parables have one and the same object,” “teach the same general lesson,” and embody the same truth. Professor

¹ *The Parables of our Lord*, p. 91.

Bruce warns us against the assumption that they must necessarily be intended to teach distinct doctrines, and would have us bear in mind that the difference between them may possibly be "*picturesque rather than doctrinal!*" Archbishop Trench tells us that the second, the parable of the "Pearl of Great Price," "not merely repeats what the first has said, but repeats it with a difference"; but the difference is not one that touches the central meaning of the parable. It is one, assuming that his interpretation of the parable is correct, which affects only the seekers of the pearl. Now the question which is here suggested, and the one which seems to me to be in need of discussion is, *Have* these two parables "one and the same object"? Or, to put the matter differently, do they both inculcate the same lesson, or embody the same truth? It seems to me that the simple fact that they occur so closely together in the sacred text ought to awaken the suspicion that they do not. In the Hebrew Scriptures we frequently meet with two or more versions of one and the same story in close juxtaposition. In the poetical books of the Old Testament, also, the same truth is, in accordance with the principles of Hebrew prosody, often repeated in a different member of the same sentence. But in the New Testament this mode of writing is entirely dropped. The writers there have adopted what, for the sake of contrast, I may perhaps be allowed to call the Greek style of composition instead of the Hebraic. Each writer tells his story in a straightforward manner and without repetitions. The same story, or the same truth, may be repeated by a different writer, but it is rarely, if ever, repeated by the same. This alone, as I have said, seems sufficient to raise the suspicion that the two parables are *not* intended to teach the same truth, and that there is a possibility that the difference between them is not merely "*picturesque,*" but "*doctrinal.*" And when the actual words of the parable are examined, this suspicion mounts up

to a certainty. The first of the parables runs, "The kingdom of heaven is like unto treasure hid in a field." The common explanation of this is unquestionably correct, and the treasure is certainly the representative of the kingdom of heaven. Now if the two parables were identical in doctrine or in meaning, or if the usual interpretation were correct, we should read in the second parable—The kingdom of heaven is like unto a pearl of great price; but as a matter of fact we read, not that the kingdom of heaven is like unto a pearl, but that it is "like unto a merchant-man seeking goodly pearls," or if we adopt the Revised Version, "the kingdom of heaven is like unto a man that is a merchant, seeking goodly pearls." So that the contrast is complete. In the one case, the kingdom of heaven is like unto treasure hid in the ground; but in the other it is like unto a man engaged in a persistent methodical quest. This is so manifestly the case, that the marvel is that it has been so long ignored.

Another point to which reference may here be made need not detain us long. Commentators are almost, if not entirely, unanimous in regarding the parables as indicating two classes of men; one comprised of those who find the truth accidentally, the other of those who find it after careful and anxious search. De Wette, for instance, remarking on the second of the parables, and comparing it with the first, says:—"Derselbe Gedanke mit dem Unterschiede, dass hier das selbständige Streben nach dem Reiche Gottes, dort die Empfänglichkeit für dasselbe ins Auge gefasst ist." With Meyer the characteristic difference is, "dass hier dem Finden des Messiasheils das Suchen nach Heil überhaupt vorangeht; dort ward es ungesucht entdeckt, also ohne vorheriges Streben angeboten."¹ And similarly others. But if the interpretation given above be correct, and I hope in the sequel to shew that it is, all that has been said

¹ *I. oc.*

about the various finders of, and seekers for the truth, however true it may be apart from the second of our parables, is, when given as the explanation of that parable, out of place; any such contrast as is usually seen in them the two parables do not contain. If there is any contrast in them as to modes of search, it is not between those adopted by men; it is a contrast rather between the absence of search on the part of men, and the persistent and zealous search which is always made by the kingdom of heaven to find and secure men.

Archbishop Trench remarks that each of these parables is the complement of the other. The remark, I believe, is true, though not exactly in the sense in which he means it. This will come out more clearly if we consider the parables and their meaning apart.

With the usual interpretation of the parable of the *Hid Treasure*, not much fault can be found. Still there are one or two points which have been overlooked, and which require, as it seems to me, to be distinctly brought out, in order that the relation between the two parables may be clearly seen. The kingdom of heaven is unquestionably represented by the *hid treasure*; but the aim of the parable is not only to shew that all things must be joyfully surrendered in order to obtain possession of it; but as well to shew (1) that the kingdom of heaven is usually found accidentally, and while a man is occupied with other matters: and (2) that when it is found and known to be what it is, there is such an affinity between it and the soul, and the latter has such a profound joy kindled within it, that the desire of obtaining the kingdom overcomes all other desires, and impels him who makes the discovery to sacrifice all things else in order to satisfy the imperative and irrepressible longings awakened within him. And again, while it is quite true that the kingdom of heaven is like unto treasure hid in a field, inasmuch as it is hid from the majority of men just as

effectually as treasure which has been put under the ground, it is requisite to bear in mind that the mode or manner of concealment is very dissimilar. The treasure is hid intentionally, the kingdom of heaven is not. And further, while that which conceals the treasure in the field is not any defect of vision in men, but something which is placed over or upon the treasure itself, that which conceals the kingdom of heaven from them is their defective vision, a veil that is not upon the kingdom of heaven, but over their hearts; or to use the words of St. Paul, "the god of this world hath blinded their minds, lest the light of the glorious gospel of Christ should shine unto them." It may also be remarked that in the discovery of the hid treasure, it is the treasure itself which is unearthed; whereas in the discovery of the kingdom of heaven, it is, if I may so say, the mind of the discoverer which is unearthed; the veil that was over his heart is taken away. And, once more, while the act by which the discovery is made is in both cases accidental, that by which the kingdom of heaven is made visible, is not causal but simply instrumental. The causes which have given him vision of the "powers of the unseen world," are outside his control. His discovery of them implies a long process of education unconsciously carried on in the silent recesses of his mind, and is due simply and solely to the free and perhaps unconscious action of the grace of God; for though there is a spirit in man, it is the inspiration of the Almighty or the continual action of the Divine Spirit upon the spirit of man that giveth him understanding. In other words the discovery of the kingdom of heaven is preceded by an altogether subjective process over which man has little, and probably no control.¹

¹ It may also be remarked that the place or sphere where the discovery is made is not the Church or the Scriptures, but amid the cares of daily life. It is while pursuing his daily occupation that the man in the parable finds the treasure.

To the ordinary explanation of the second of our parables I must object *in toto*. For it, we have only the traditional practice unsupported by a single fact; while, against it, we have the plain words of the parable itself. On the other hand, against the interpretation proposed there are simply tradition and the unsupported assertions of writers who though of great ability and deserving of all respect, are not always to be implicitly followed; while, in favour of it, there is the plain and indisputable meaning of our Lord's words.

To take the objections first. Traditional usage, though often of great service, is here of no weight, as it is in manifest contradiction to the text. Referring to an interpretation which, though it differs in several and important particulars from the one here proposed, has nevertheless seized in a measure the fundamental truth of the parable, Archbishop Trench simply remarks that "it strangely reverses the whole matter."¹ To this I can only reply, that taking what is the obvious reading of our Lord's words, "the whole matter," plainly needs to be reversed. Professor Bruce's caveat against assuming that the two parables must of necessity teach different lessons is out of place. The question is not one of necessity, but of fact; not whether they must or ought, but whether they do. De Wette's assertion, "Very incorrect is it here to compare the kingdom of God with the merchant, as that which corresponds to the kingdom of God is the pearl," contains no reason whatever either for the rejection of the one explanation, or for the acceptance of the other. The passages he cites (Matt. xiii. 52, and Gen. ix. 5) refer merely to the supposed Hebraism in the phrase *ἄνθρωπον ἐμπόρων*, and have no bearing on the meaning of the parable. Meyer² and others reject Wächtler's explanation, because it is not identical with that of the parable of the Hid Treasure. This, I need hardly say, is not a sufficient ground for its

¹ Notes, p. 131.

² *Evangel. d. Matth.*, p. 317.

rejection. It may, however, be objected to on other grounds. According to Wächtler the merchant stands for Christ, and the pearl for the invisible Church. But, as a matter of fact, the merchant does not stand for Christ, but for the kingdom of heaven ; and, as we shall presently see, the pearl does not stand for the invisible Church.

Turning now to the arguments in favour of the explanation proposed, I must candidly admit that I know of but one ; but that one is of such weight as to seem to me to be all-sufficient. Let any one take the words of our Lord and read them with an unprejudiced mind, and I do not see how he can possibly escape the conclusion that their meaning is that the kingdom of heaven is like not unto a pearl, but unto a man that is a merchant seeking pearls. Of corroborative arguments, however, there are several.

The first I may mention is that, interpreted in this way, our second parable, among other things, becomes the true "complement" of our first. The first parable shews us a man unconsciously led to find the kingdom of heaven as if by accident ; and not only as coming upon it as if by accident, but as so prepared when he does come upon it as to be able to understand and appreciate its worth, and to be filled with such joy at its discovery that, in order to make it his own, he joyfully sacrifices all that he has. The second parable affords an explanation of this, and shews how it is possible for a being so blind and ignorant and selfish and unholy to be in possession of so clear a vision and so true an affection ; or how it comes to pass that, unknown to himself and when he least expects it, and almost without any co-operation on his part, he is made to pass from darkness into light. For, as I have already hinted, here at least, is to be understood by the kingdom of heaven not a system of inoperative laws nor a merely dead rule or government, but what is usually understood by the "kingdom of grace," *i.e.* all the means and agencies which God is continually

employing for the education and redemption of men. Such, I take it, is the true and fundamental significance of the phrase "the kingdom of heaven is like unto a merchant-man seeking goodly pearls." Like the merchant's, the quest of the kingdom is zealous, methodical, unremitting. Its agencies and ministries so work upon and within man, so lead him on and on from stage to stage of spiritual preparation, that at last all that is requisite for its discovery and his own joyous submission to its rule is some trivial or unintentional act whereby the remaining veil that is over his heart is rent in twain, and the ever-shining light of the kingdom of heaven breaks in upon him with all its attractions and charms.

This mode of interpretation, too, is in perfect harmony with the great Evangelical truth, that God is seeking men, and that if He did not seek them, they would not and could not seek Him. In fact this parable of the Merchant, or of the Pearl of Great Price as it is usually called, is a beautiful parable of grace, touching one of the greatest mysteries of human life and of the kingdom of heaven, and illustrating that great saying of St. Paul's, "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God," and those words of our Lord's, "I am not come to call the righteous, but sinners to repentance," "the Son of man is come to seek and to save that which was lost." The only other of his parables which has a precisely similar significance is the one recorded in Matthew xviii. 12-14.

That the "goodly pearls," which the merchant-man in the parable is said to be seeking, must therefore stand for human souls is an argument which ought not to be urged against this line of interpretation, inasmuch as it is not one that can be legitimately advanced. Nor will any one advance it who bears in mind the teaching of Scripture, and especially of our Lord, respecting the value of men. He Himself as the representative of the kingdom of heaven,

came to find them and what more beautiful figure can be applied to them, than that of "goodly pearls?" When "found," they are as much treasures of the kingdom as pearls were in a king's treasury, or to use a common phrase, they are the jewels in the King of the kingdom of heaven's crown.

Nor ought it to be objected that "the pearl of great price," must necessarily stand for some great and magnificent soul, of a nobler type than others and capable of rendering the kingdom of heaven greater service. That there are such souls, a St. Paul, an Augustine, a Luther, there can be no doubt. Nor can it be doubted that, when such an one is found, the kingdom of heaven is filled with joy. As the pearl-seeker seeks all manner of pearls and ignores none however small, so the kingdom of heaven seeks all manner of souls. And just as the pearl-seeker is filled with joy when he discovers a pearl of great price, because he knows that it will do him greater service, so in the kingdom of heaven. If there is joy there when any sinner is converted, how much more will there be when one is found or converted who will prove the means of its own enrichment by winning others from the world and leading them to its fold?

One phrase in the parable seems undoubtedly to tell against this interpretation. I refer to the words, "and sold all that he had." Yet it does not seem to me to furnish the ground for an insuperable objection. A rigorously literal interpretation would require the kingdom of heaven to sell all that it had; but any such interpretation is inadmissible; for to whom could the kingdom of heaven sell? Or what is there more precious than itself? Looking at the matter from what seems to me a more sensible point of view, there is an interpretation which suits both the merchant-man and the kingdom. In order to secure the "pearl of great price," the merchant-man naturally makes a greater effort than he

does to secure others ; and in like manner when the kingdom of heaven finds a great and capable soul, knowing its value and the glory which may accrue to it from its conversion, it puts forth mightier efforts. And that such is the case, that in those who are capable of doing greater service in the cause of the kingdom of heaven there are greater wrestlings, and resistances of a more strenuous nature, there is ample evidence. To mention no others, the conversions of those already named, St. Paul, Augustine, and Luther, are cases in point.

W. M. METCALFE.

ESAU AND JACOB.

GENESIS XXVII.

IN this Chapter the history of the Brothers is resumed and continued ; and a crisis is reached in which the transference of the Birthright must be plainly and authoritatively allowed or disallowed.

Isaac was ill and to all appearance in extremity. This may be assumed from his own words, and still more from those of Esau (ver. 41), *The days of mourning for my father are at hand* ; and from those of Rebekah, *Why should I be deprived also of you both in one day ?* (ver. 45). And his feebleness is intimated in various circumstances of the narrative. It was therefore his wish, his natural wish, to take leave of his son with the final blessing.

How his intention was frustrated we know. But grave moral questions arise ; and, viewed merely as a study of human nature, the story as we read it is perplexing. How are we to account for an obliquity of principle, or a want of confidence, discreditable to the pious peaceful home of Isaac and Rebekah ? What could make a resort to in-

trigue and personation preferred by the members of such a family to plain dealing and trustful openness? Making every allowance for the possible pressure of circumstances imperfectly known, it may be owned at once that the influence of Eastern habits, usages, maxims, is discernible here. The natives of the East have not as a rule attained to the downright honesty of the West: they have been characterized by flourishes of words without meaning; their standard of truthfulness has been lower. And it is hard for the best men to emancipate themselves from the tyranny of popular and prevalent ideas. This is no plea to excuse deception, but it accounts for it; it lessens our surprise, if it does not qualify our condemnation: moreover, as reasoners have shewn in similar cases, it indicates how such delinquency may exist without so wholly vitiating the character as it does when found among ourselves; how imposture may not be always incompatible, however inconsistent, with many germs of latent good growing side by side with it, and developing eventually into the firmness and fruit of virtue.

Especially it is to be observed that the blame of this intrigue is to be distributed. Jacob's offence is rank. But he is not the sole offender. Nay, it is questionable, more than questionable, whether he is the chief offender. He was persuaded, and the wish was father to the thought, and weakened resistance. "What he would highly, that he would holily" (as is said of Macbeth by his tempter) had he been left to himself. But his mother prompted, persuaded, commanded, took upon herself the curse of what was, or seemed, necessary to the project. And we cannot doubt that she exercised great and habitual influence over him. Further, it may also be asked, was Isaac without fault under the circumstances in persistently designating Esau for the Blessing? or was Esau candid in offering himself to receive it?

There are some weighty words of Professor Ruskin¹ which I would use to deprecate any hasty or superficial judgment :—

“It would be well if moralists less frequently confounded the greatness of a sin with its unpardonableness. The two characters are altogether distinct. The greatness of a fault depends partly on the nature of the person against whom it is committed, partly upon the extent of the consequences. The pardonableness depends, humanly speaking, on the degree of temptation to it. It is wise to quit the care of such nice measurements.”

What the temptation was in the case of Jacob has been expressed already. Professor Blunt² has put it with its usual force and perspicuity. He says—

“I see the Promise all Genesis through . . . Bearing this master-key in my hand I can interpret the scenes of domestic mirth, of domestic stratagem, or of domestic wickedness with which the history of Moses abounds. The Seed of the woman that was to bruise the serpent’s head, however indistinctly understood (and probably it was understood very indistinctly), was the one thing longed for in the families of old; was the Desire of all nations, as the Prophet Haggai expressly calls it; and provided they could accomplish this desire, they (like others when urged by an overpowering motive) were often reckless of the means, and rushed upon deeds they could not defend.”

There is yet another conceivable reason for the deceptive scheme adopted, which might go far in explaining the inconsistencies of the actors and rendering their attitude and course intelligible. Isaac was both purblind and, as I have said, dangerously ill. This brought matters to a crisis. Rebekah and Jacob had a great end to attain; their whole minds were set on it; delay was impossible, there was no time for second thoughts. As they were fully resolved, so we need not doubt that they fully believed in the rightfulness of their claim. It was of the last import-

¹ *Seven Lamps.*

² *Undesigned Coincidences, Part I.*

ance now to have it decided in their favour by Isaac ; but their regard and affection for him would prevent their taking any step, raising any debate, which could tend to agitate his feelings, while he was hovering in a precarious condition between life and death. And what affection dictated, policy would concur in. It would have been obviously impolitic to disturb or thwart his prepossessions hastily ; it might pledge him the more to them, it might hasten death. Possibly he had never given full weight to the prophecy which predestined Jacob as inheritor ; perhaps he had doubted, and left the resolution of his doubt to partiality rather than conviction ; perhaps he did not know, or, knowing, disallowed, the compact between the brothers. And, then, Rebekah acted on the principle not unfrequently, however unwisely, adopted beside a death-bed, when, for the sake of avoiding distress or apprehension, the danger of the dying man is concealed from him. Isaac's blindness suggested that the object might be gained without acrimony or annoyance, if Jacob came forward in the person of Esau ; and it might have been a probable expectation that, when the matter was irrevocably determined, the justice of it would be acquiesced in, and all scruples done away.

The history goes on to shew how Jacob having consented to Rebekah's plan, carries it out unshrinkingly ; how Isaac, after some misgiving and hesitation, is persuaded by his confident and repeated assertion. *He smells the smell of his raiment*, the *goodly raiment* which Rebekah had made over to Jacob to wear for the occasion. He breaks out into the rapture of prophecy. Many have thought, and there are plausible arguments to shew, that what Jacob wore was the official priestly raiment assigned as of right to the eldest born. The terms *goodly*, or desirable, *raiment*, in their original meaning and specific usage, go far to indicate as much. It is moreover expressly mentioned

that the raiment belonged to Esau; yet we observe that it was not in his keeping, nor in that of his wives, but under the charge of Rebekah, as though it were family rather than individual property, and an hereditary not a common dress, and therefore kept by her, as mother of the family, with aromatic herbs and spices to sweeten and preserve it. And thus the well-known fragrance would be to Isaac a token confirmatory of Jacob's pretensions. The words of Psalm xlv. are appropriate here; is it too much to say that they are typically associated in their reference? *Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces* (? wardrobes). Isaac's own language is emphatic; there is what sounds like the echo of it in the Song of Solomon (iv. 11): *The smell of thy garments is like the smell of Lebanon*. The fact evidently has a significance for him; it is as it were an earnest of Divine favour; it is an encouragement to predict for his son and the line of his posterity an abundance outpouring from above, outspringing from below; a threefold gift of wealth and pre-eminence and protection crowning all. This division of the Blessing into material, personal, sacred interests corresponds generally to the presumed components of the Birthright. First, there is wealth for the double portion. Secondly, the right of pre-eminence; and what this comprised is seen in the address to Judah¹: *Thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. The sceptre shall not depart from Judah until Shiloh come, and unto him shall the gathering of the people be*. Add to this the expository declaration: ² *It is evident that our Lord sprang out of Judah*: a declaration conclusive for the interpretation of the prophecy. Further, if we look forward and observe the tenor of the words³ with which Isaac finally dismissed Jacob to go to Padan-aram, we may

¹ Genesis xlix. 8.

² Hebrews vii. 14.

³ Genesis xxviii. 4.

easily perceive that the variation of terms there used is not so much additional as explanatory ; and again in the Dream of the Ladder, what Isaac calls the *Blessing of Abraham* is pronounced in all its fulness : *In thee and in thy seed shall all the families of the earth be blessed*. Thirdly, if the sacerdotal function is rightly assumed to have been an integral element in the Birthright, the final words, *Cursed be he that curseth thee, and blessed be he that blesseth thee*, may be held to involve the idea of it. At the least they indicate more than earthly possessions or eminence among men. An exemption from evil, a sealing for good, betokens Divine regard and characterizes the chosen of God. And in the course of events we remark that Levi, and his priestly tribe were so chosen, and that in the stead of and as representative of the First-born.¹ *The Levites shall be mine : Because all the Firstborn are mine. . . . Mine shall they be : I am the Lord*. There is, then, no reserve in the Blessing pronounced upon Jacob, it is complete in all its parts. What was the portion of Esau ? Hear his question, *Hast thou not reserved a blessing for me ?* Hear his agonized and thrilling entreaty : *Hast thou but one blessing, my father ? Bless me, even me also, O my father*.

In one sense, in the highest sense, in what most deeply concerned the heart and hope of man and all man's race, Isaac had but one. All that was left for him to promise was earthly prosperity and eventual freedom. And what more had Esau really looked for ? He had not opened his mind to the influence of, or the appreciation of, spiritual privileges. He obtained what he did appreciate. His blessing was proportioned to his belief. Even in this, the record is deeply significant. Some one has said, No man can enter heaven whose desires have not gone thither before him. The soul of man must be inspired by the thought of God, refined by the love of God, in order that it may enter

¹ Numbers iii. 12.

into his joy. What, under the Gospel, is represented by the Birthright? The Christian hope. Believers, as children of God in Christ, hope for an inheritance in the kingdom of their Father. But not unconditionally. They must come for it with a preparation and accord of heart and life.

I suppose no one but feels pity for Esau. He came expectant, eager, confident of right. And then, and not till then, flashed upon him the thought of what he had done, what he had despised. What he had done was past recall, what he had unthinkingly bartered away was gone. His fatal decision had been no doubt the climax of years of levity, rooted in a reckless habit, it was the growth of error to a head. It is easy to recognise evil when full grown, but remedy or recovery is then too late.

This is the point put warningly before all men in the reference of the New Testament. *Afterwards* (=after a career of self-indulgence and profaneness), *when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears.* It is an emphatic and forcible warning; sometimes obscured perhaps as to its main issue by being mixed up with general questions as to repentance, which properly speaking it does not bear upon. As the author of the *Christian Year* says: the despondency here spoken of has no parallel on this side the grave. It is the case of one who comes to claim a benefit to which he has disentitled himself, and only discovers when too late the folly of his evil choice in its consequence. It is not a safe thing to ignore the moral worth of time. Esau, with his *great and exceeding bitter cry*, as he woke up to the sense of his irrecoverable loss, sounds the note of just alarm to a thoughtless world. For there is a real and subtle danger besetting all men; perhaps inseparable from the mysterious power of Free-will: there is a natural tendency to overlook the probation to which they are subject, to waste the opportunity which is all in all.

They shut their eyes to the fleeting character, the limited term, of opportunity ; they plead against it ; anything is in request to excuse procrastination, without letting go the hope that all will yet be well. Yet the cautions of the Bible are constant and consistent. *When once the Master of the house is risen up and hath shut to the door . . . many will seek to enter and shall not be able. . . . He shall say, I know you not : depart.*¹ This word of caution is emphasized by the Master's own foreknowledge and authority—I say unto you. It gains further exemplification in the parable.² *The door was shut. Afterwards came the other virgins, saying, Lord, Lord (a repetition of entreaty), open to us.* Read the period defined for repentance in the reference to the days of Noah. *They did eat, they drank, until the day that Noah entered into the ark. Also . . . in the days of Lot . . . the same day that Lot went out of Sodom it rained fire . . . and destroyed all.*³ Again, *Take heed lest . . . that day come upon you unawares. For as a snare shall it come on all.*⁴ A voice comes to us from the old world, *My Spirit shall not always strive with man.*⁵ The dispensation of the new world is ushered in with the reminder, *Now is the accepted time.*⁶ There is a term allowed to man for preparation and acceptance ; to-day it is ours, to-morrow the bound may be overpast, and we too late.

The wide applicability of this history is forced on the attention by the elaborate contrast and the full vivid description, so much beyond the usual simplicity of Scripture. We see two blessings ; two brothers ; one taken, the other left : one coming under false colours, deceiving his father ; one in his own person, deceiving himself : one of weak faith, one of no faith : one condemned by man's judgment, yet forgiven ; the other pitied, if not praised, of

¹ Luke xiii. 25.
Luke xxi. 34.

² Matthew xxv. 10.
³ Genesis vi. 3.

⁴ Luke xvii. 26.
2 Cor. vi. 2.

men, but rejected. We are perhaps tempted to ask St. Paul's question, *Is there unrighteousness with God?* No; but there is more than meets the eye. Men see conduct; God sees hearts, and the real balance of good and evil. It may be lamentable that tares mingle with the wheat; it is worse when the soil bears no wheat at all.

Here is the true measure of man compared with man. What constituted the difference between these Brothers? Not station or class (as in the great opposites Lazarus and Dives); not knowledge or the want of it; not the endless diversities which make human judgment as to comparative merit in one's fellow-creatures impossible. The difference lay in no externals, but in the personal will and choice. With home and prospects and spring of life the same, each was free to shape his individual course. As we follow them out to the eventual crisis, we see that it is not Isaac that determines it, but God. The partial bias of the patriarch was overruled against his consent, without his consciousness. The disposal of the Blessing was the predestination of God, and we are to recognize in it, as we may infer Isaac did recognize in it, his judgment. Whatever may be our prepossessions as to the personal desert of Esau and Jacob respectively, we may at least, if we extend our view to mankind at large, read in this record a clear note of the essential distinction between *those who serve God and those who serve him not*.

J. E. YONGE.

NOTE ON MATTHEW XVI. 18.

IN approaching the exegesis of this verse, I can only re-echo the words of Alford, "To me it is equally difficult, nay impossible, to deny all reference in ἐπὶ ταύτῃ τῇ πέτρᾳ to the preceding πέτρος." This seems to be involved in any "plain straightforward" reading of the passage. If the πέτρᾳ be not in some way resumptive of the πέτρος, I can discern no intelligible connexion in the sentence.

If the second clause of the sentence stood alone, then indeed we should be more than justified by the analogy of our Lord's form of speech in John ii. 19, in admitting a reference on our Lord's part to Himself in the words, ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. But in what sense such a statement, so understood, could be consecutive to the preceding σὺ εἶ Πέτρος, I must confess, with all deference to the views of those more learned than myself, that I am unable to discover. It is hard to suppose the σὺ εἶ Πέτρος introduced only for the sake of a play upon the name which is positively misleading.

I am myself no Syriac scholar, but I believe that in the Syriac version the same word is repeated, so that there is not the same contrast as in the Greek between the πέτρος and the πέτρα. Nay, there is an implied identity; and this fact ought surely to carry some weight in the attempt to interpret the verse.

But admitting the distinction between πέτρα, the living rock, and πέτρος, the fragment, I would suggest what seems to me a possible interpretation.

We may assume, in that case, that the πέτρος implies a πέτρα of which it is a sample, and with which it may be, to that extent, identified. We are all familiar with the expression, "a chip of the old block." The quality of the chip bespeaks a block of like quality. The chip is a pattern or sample of the block. In the same way the evidently durable πέτρος calls up the image of a πέτρα of like quality, as that which would afford an unrivalled foundation upon which to build. Thus when our Lord to his first utterance, "I say also unto thee that thou art *petros*," adds the words, "and upon this *petra* I will build my Church," it is like the farmer taking up the sample, and declaring, "With this corn will I sow my field," or the woman viewing the pattern, and saying, "Of this stuff will I have a dress."

"*This corn*," says the farmer, holding it in his hand, though may be not that handful, and certainly not that handful only, will be sown. "*This stuff*," says the woman, meaning stuff like this, the piece from which this pattern was taken. In like manner may we assume our Lord to mean, after the reference to Peter, that upon rock of this quality He would build his Church. I think we may take it to be implied that upon a πέτρα of some sort the building must be reared: a πέτρα of some sort must be sought for a foundation. The quality of a particular πέτρος at this point takes the Saviour's attention. "A πέτρα of like quality to this

πέτρος is that which I shall choose on which to build my Church," is his instantly-declared decision.

A thought in part parallel to that here presented is to be found in Isaiah li. 1, 2: "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you." Here "Abraham your father" is spoken of to the Jewish people as "the rock whence ye are hewn." Passing on to New Testament times, we learn from the teaching of our Lord and his apostles, that it is no longer those who merely trace their lineal descent from Abraham, but those who are partakers of the same faith, that are to be reckoned as his true children. He is "the father of the faithful" to whatever race belonging. Abraham the man of faith is as the quarry. It is a like faith that will bespeak stones taken from that quarry. It is by their faith that their solidarity with Abraham is to be discerned.

Now the two passages are so far similar that in both there is implied πέτροι and a πέτρα. They are dissimilar in this—that in the one case the πέτρα is quarried to furnish πέτροι for a building; in the other case the πέτρα in its entirety furnishes the foundation on which the building is to be reared.

The different use of the figure in each case is governed by the fact, that in one case attention is concentrated on the single individuality of Abraham, "I called him alone, and blessed him, and increased him"; while in the other case, though Peter is singled out, it is not with any view that his position is to be as unique as that of Abraham—he is but one πέτρος; and it is the totality of such πέτροι, *coalescing in thought into the one πέτρα*, that will furnish a sure foundation for the Church that Christ will build.

In the one case the thought proceeds from the πέτρα to the πέτροι; in the other case from the πέτροι to the πέτρα; but the idea of the πέτρα is in both cases the same—the totality of "them that have obtained like precious faith" with Abraham and Peter (2 Pet. i. 1).

F. G. CHOLMONDELEY.

BRIEF NOTICES.

THE LIFE OF FREDERICK DENISON MAURICE, CHIEFLY TOLD IN HIS OWN LETTERS, *Edited by his Son, Frederick Maurice* (London: Macmillans). Biography hardly falls within our scope. Nor has this "Life" been sent to us for review. But it may be permitted to

one who gratefully remembers the years in which he learned more from Maurice than from most men, to say, that, rich as the last decade or two have been in valuable biographies, this surpasses them all; and that, noble and commanding as have been the characters revealed to us in these admirable works, yet, in his judgment, no thinker more noble and penetrating, no saint more pure and humble and loving, than the scholar and divine so clearly and faithfully reflected here, has served and enriched his generation. It is not unlikely that in the Christian annals he, who was once everywhere spoken against, may yet stand forth as the foremost teacher of his time, with the deepest insight, the most beautiful spirit.

Nor can it be alien to the function of this Magazine to remark that, in the "Life and Letters" now given to the world, the secret of one of the greatest of Biblical expositors is so transparently displayed, that even the wayfarer, with his hasty and often unsympathetic glances, may apprehend it, if he will. Ever since Maurice commanded any measure of public attention, there has been an outcry against the mistiness or obscurity of his utterances. Many intelligent and well-disposed persons even, who were, or who thought they were, very willing to learn whatever he could teach them, have professed themselves quite unable to grasp his meaning, to gain any clear and definite conception of his beliefs and aims. And, no doubt, to those who had neither habituated themselves to his manner of thinking, nor passed through certain stages of thought and spiritual experience which his writings presuppose, it must have been difficult to follow the workings of a mind so rarely gifted, so profoundly meditative and rich in experience. But in this "Life" there are many letters of his in which his views and convictions are so clearly and simply expressed, that this outcry must either cease or recoil on the heads of those who raise or repeat it. Nay, there is *one* letter—it will be found on pages 154-7 of Volume I.—addressed to his mother, which, if only it be read with common attention, will give such an insight into the very heart of his position as will bring his teaching within the reach of any man who cares to master it. Let any of our readers try the experiment; and if it fails with them, then we will confess that, to them at least, it is not given to know what one of the wisest and holiest of Christian teachers meant.

SERMONS PREACHED AT IBROX, by *Joseph Leckie, D.D.* (Glasgow: Maclehose & Sons). A new—new to us at least—and original

preacher has appeared. There is a strange impress of power on these discourses, rudely constructed as some of them are when considered—as every great sermon put into print should be considered—as works of art. Occasionally their very roughness of construction and expression becomes an element of their power, and seems to betray a mind so occupied in thought, so quick with fervour, as to disdain the mere niceties of form and style. Probably, however, these literary defects arise from the fact that Dr. Leckie speaks, and does not write, his sermons, but has to gather them up from the imperfect notes taken by members of his congregation: for, with a certain indifference to literary form, his discourses combine a frequent beauty and finish of expression of the rarest kind.

Two “vital signs” disclose themselves even to the cursory reader of these sermons. The first, that Dr. Leckie shews his power and originality as a thinker not simply when he takes an out of the way topic, when he is dealing with unworn and striking texts. In dealing with these, indeed, admirable as his treatment of them is on the whole, he sometimes forces meanings from, or on, his texts which they will very hardly bear, as, for example, in that on *Plants and Corner Stones*. It is when he is at his simplest that he is at his best, when he moves along the beaten way that he moves most vigorously, when he is dealing with familiar words and familiar difficulties that he is most striking and impressive. Thus, in his sermon on Matthew xi. 25, 26, *Why God reveals to Babes*, he gives a better exposition of that difficult passage than we have met in any commentary, and a more satisfactory solution of the standing problem, How it comes to pass that God should disclose Himself to the childlike, and hide Himself from the learned and the wise—a solution which instantly commends itself at once to the judgment and to the heart. The second sign is, that he is familiar with the spirit of the time, and seeks to meet its needs and doubts with an earnest sincerity. He makes one aware that he has himself known these doubts and conquered them, felt these needs and found a full supply for them in the Gospel of Christ; that he is but translating into general terms his individual experience of the power of the truth as it is in Jesus to satisfy all the wants and cravings of the soul. And this we take to be the supreme sign, or note, of the true preacher, of the man who is called of God to teach and comfort his brethren.

AN OLD TESTAMENT COMMENTARY FOR ENGLISH READERS, Vols. IV. and V., *Edited by Bishop Ellicott* (London: Cassells). We regret to report that this Commentary does not grow upon us as it proceeds. There is much fairly good work in it indeed, much also which is poor and indifferent, and a little which is very good; but nothing which is at all likely to supersede other and older commentaries. In our judgment, even the Speaker's Commentary stands considerably higher on the scale. We leave our readers to discover what is poor and indifferent in these volumes for themselves. Among the fairly good—which, however, might easily have been better, since better work is to be found in well-known commentaries—we may reckon Mr. Aglen's work on *The Psalms*, and that of Dr. Reynolds, Professor Whitehouse, Mr. Jennings, and Mr. Lowe, on *The Minor Prophets*. The best is that of Dean Plumptre on *Isaiah* and *Jeremiah*, though even he is evidently hampered for want of space. Both these expositions, however, are very helpful; and though Mr. Cheyne's work on *Isaiah* must still be placed high above that of any of our English scholars, yet, as a popular exposition, that of the Dean of Wells is likely to take and keep the first place. Of Dr. G. Salmon's work on *Ecclesiastes* it is difficult to know what to say, without seeming to fail in modesty and respect. His high rank, both as scholar and thinker, is universally admitted. And in this little commentary he shows his usual erudition, patience, and fairness in stating the many problems which the treatise of *the Preacher* suggests; but he neither solves, nor professes to solve, them. Such evenly balanced work is eminently suited to scholars, but is surely out of place in *popular* exposition. What the general reader wants is not a balancing of opposite difficulties till he seems to have lost everything save his balance, but such clear guidance and leading as can only be given by one who has reached decided views of the questions in hand, and is prepared to state them in a definite form, with whatever deference to those who hold opposite opinions.

On the whole, then, we cannot say that this Commentary fulfils the promise of its Preface. While, in parts, it is quite worth consulting by those who have many books at command, we cannot honestly recommend it to those who can afford but few commentaries, or only one.

THE BEARING OF "THE TEACHING" ON THE CANON.

THE question as to the authority and position of the canonical books of the New Testament in the first and second centuries is one of the utmost importance both for history and theology. If, then, "The Teaching of the Twelve Apostles" be indeed a treatise of the high antiquity which has been claimed for it, we naturally turn with deep interest to its pages to ascertain (among other things) what are its contributions to the many critical discussions which have arisen during the last century respecting the genuineness and authenticity of the books which compose our present Canon. In the present paper I will try to offer some assistance to this inquiry.

We are met on the threshold with a circumstance which will shew us how much caution is necessary before we conclude that this or that book was entirely unknown to a particular writer merely because he makes no allusion to it. The general tone of the writer of "The Teaching," as well as some of his special allusions, seem to indicate that he was a Jewish Christian. If so, we must assume that he was well acquainted with the Old Testament, and we might expect to find in him frequent references to the sacred books of the Old Covenant, of which so many were read in the weekly services of the Christian "synagogues."¹ But just as the Old Testament references are few in some of the Epistles, so in this little pamphlet they are only three in

¹ I use the word "synagogue" to describe the meeting-place of Jewish Christians, because St. James does so. James ii. 2, ἐὰν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν.

number. In the second chapter, describing the way of life, there is a natural reference to the Ten Commandments.¹ Apart from this allusion, little or no direct use is made of the Old Testament. Neither the Psalms nor the Historical Books are quoted. There are passages which may be reminiscences of phrases in the Septuagint version of Isaiah. Thus in Chapter 2 the writer says, "*Thou shalt not take evil counsel against thy neighbour.*" This phrase (λαμβάνειν βουλήν) does not occur in the New Testament, but we find it in Isaiah iii. 10 (LXX.). "*To tremble at the words of a person*" is also unknown to the Evangelists and Apostles, but occurs in Isaiah lxvi. 2.² There are only two distinct quotations from the Prophetical Books. One is in Chapter 16 from Zechariah xiv. 5: "*The Lord shall come, and all his saints with him.*"³ The other is at the close of Chapter 14, from Malachi i. 11, 14. It is not quite exact, for it runs, "*in every place and time offer me a pure sacrifice; for I am a great king saith the Lord, and my name is wonderful among the Gentiles.*"⁴

There are passages which might be supposed to refer to the Sapiential Books (especially the Book of Proverbs), but they may be derived from other sources, especially from the Book of Ecclesiasticus. This book, as well as the Book of Wisdom—to which our author does not refer—were evidently well known to St. James also. In Chapter 3 the author says, "*Accept as good all the workings (of Providence) which happen to thee, knowing that nothing happens without God.*" No doubt the same sentiment is found in the sacred writers, as in Hebrews xii. 7-11;

¹ Heathen worship and heathen vices were still prevalent when this treatise was written, for Christians are warned against them. Some of the words used to describe them are found also in the LXX., as "enchanter" (ἐπαοιδός, Lev. xix. 31), and "sacrificer" (περικαθαίρων, Deut. xviii. 9).

² τρέμοντα τοὺς λόγους μου.

³ Compare Deut. xxxiii. 2; Jude 14; Matt. xxv. 31.

⁴ The quotation omits the ἐγὼ and the παντοκράτωρ of the original, and uses "wonderful" for "illustrious" (ἐπιφανές).

but the allusion is unmistakably to Ecclesiasticus ii. 1: "Whatsoever is brought upon thee accept." The word for "workings" (ἐνεργήματα) only occurs in 1 Corinthians xii. 6, and as a various reading in 1 Corinthians xii. 10. It is not found in the LXX, but is used by the Son of Sirac in Ecclesiasticus xvi. 15.

Another reference to Ecclesiasticus is quite indisputable. It occurs in Chapter 4, "*Be not one who stretches out his hands to receive, but clenches them for giving.*" The Son of Sirac says, "Let not thy hand be opened out (ἐκτεταμένη) to receive and shut in repaying."

Again in Chapter 4 we find, "*Thou shalt not be of a double heart (διψυχῆσεις) whether it (the thing which thou askest in prayer) shall be or not.*" The word διψυχος occurs in St. James (i. 8; iv. 8); and in Philo, but the writer was probably thinking of Ecclesiasticus i. 21, "Come not unto him with a double heart" (ἐν καρδίᾳ δισσῇ).

Once more in the same chapter, "*Thou shalt not turn away from him that is in need*" is an all-but-certain reminiscence of Ecclesiasticus iv. 5, "Turn not away thine eye from the needy." This word for "the needy" (τὸν ἐνδεόμενον) does not occur in the New Testament, and is not common in the LXX.

There is perhaps a reference to another Apocryphal book in Chapter 1, where we find the negative form of the golden rule, "*Whatsoever thou wouldst not to be done to thee, do not thou to another.*" The positive form of the rule is of course found in the Gospels (Matt. vii. 12; Luke vi. 31), but the negative form occurs in Tobit iv. 15, "Do that to no man which thou hatest." St. Clement of Alexandria is perhaps referring to this passage when he quotes as "Scripture" the words, "Thou shalt not do to another what thou hatest."

So far, then, our enquiry gives us this interesting result—that, like St. James, the writer was much influenced by

the sapiential literature of the Apocrypha, to which he refers more directly than to the Canonical books of the Old Testament.

Turning to the books of the New Testament, we find a number of passages which, though they are not quoted with verbal accuracy, can only be derived from the Gospel of St. Matthew. Such general references are at least fourteen in number; and, besides these, we have four decisive quotations. Thus in Chapter 8 we find the Lord's Prayer quoted from St. Matthew with the doxology, and with very slight divergences.¹

In Chapter 9, "*Give not that which is holy to the dogs*" is an exact quotation from Matthew vii. 6 (comp. xv. 26), and the *metaphorical* use of the word in this form is peculiar to St. Matthew among the Evangelists.²

In Chapter 10, "*Hosanna to the Son of David*" is another decisive quotation from Matthew xxi. 9, 15. Here, however, the manuscript reads, "Hosanna to God."

Once more, in Chapter 7 the Baptismal Formula is taken from Matthew xxviii. 19.

It is, then, certain that the writer knew the Gospel of St. Matthew; and we have here an important confirmation of the views of those who, following the Church tradition, hold that this was the earliest of all the Gospels.

On the question of the *Unity* of this Gospel the "Teaching" throws no special light; for, as might have been expected from the purely practical character of the little work, the allusions are to the Discourses of our Lord only, and not to other incidents in the Gospel narrative. Thus out of nearly twenty references more or less direct, eight are to the Sermon on the Mount and four to the great eschatological discourse. The instruction here offered to the

¹ "Debt" for "debts" (St. Luke "sins"); "heaven" for "heavens" (which is characteristic of St. Matthew); "on earth" for "on the earth," and the omission of "the kingdom" from the doxology.

² Comp. Phil. iii. 2; Rev. xxii. 15. τὰ κυνάρια, Matt. xv. 26; Mark vii. 27.

catechumens is exclusively on the way of life and the way of death; and it is probably *assumed* that, before embracing the Christian religion at all, they had been thoroughly instructed in the theological truths of the Gospel, to which in this part of the book there is no allusion.

But did the writer know the other Synoptists? That he was acquainted with St. Mark we cannot affirm. There is no reference to that Gospel, but it seems certain that he knew the Gospel of St. Luke.

Thus in Chapter 16 he writes, "*Let your lamps not be quenched, and your loins not be ungirded, but be ye ready.*" This must probably be a reference to Luke xii. 35, for though there is no verbal exactness, St. Luke alone of the Evangelists uses the plural *λύχνοι*,¹ and he alone uses the plural *αἱ ὀσφύες*.²

Again in Chapter 1 we read, "*To every one that asketh thee give, and ask not back.*" The first clause is found in Matthew v. 42, but the verb "to ask back" is used by St. Luke alone in vi. 30.³

In Chapter 1 the writer says, "*If any one take thy cloke (ἱμάτιον) give him also the tunic*" (χιτῶνα). The articles of dress are found in this order, which is the natural one, in Luke vi. 29, but in St. Matthew we find (v. 40), "If any man would go to law with thee, and take away thy tunic, let him have thy cloke also."

In other passages where we might suppose that St. Luke's Gospel is referred to, there are equally near or nearer parallels in St. Matthew; but the latter passages will probably be regarded as proving—or at any rate rendering probable—the very interesting fact that St. Luke's writings were known to this early writer. This

¹ In the parable of the Virgins St. Matthew uses *λαμπάδες*.

² It also occurs in 1 Pet. i. 13.

³ And as a various reading in Luke xii. 30. We may notice that in Chapter i. "Do not even *the Gentiles* the same" is nearer to Luke vi. 28 ("sinners") than to Matthew v. 44 ("publicans").

would be in accordance with the old tradition that the earliest Gospels were the two which contained the genealogies.

I say St. Luke's "writings," because there seems to be one plain reference to the Acts. In Chapter 4 the writer says, "*Thou shalt share all things with thy brother, and shalt not say that they are thine own.*" The allusion to Acts iv. 32 seems undeniable, "And not one of them said that aught of the things which he possessed was his own (ἐλεγεν ἰδιον εἶναι) but they had all things common."

It would have been of inestimable value to us, as putting an end to a modern controversy which threatens to be interminable, if we could prove that the writer made use of the Gospel of St. John. There is, however, no certain indication that he was acquainted with it, and undoubtedly he had not been deeply influenced either by the style, phraseology, or theological conceptions of the Beloved Disciple. We might, at first sight, imagine that there is an approach to Johannine terminology in the post-communion eucharistic formula given us in Chapter 10. "*To us thou didst grant (ἐχαρίσω) spiritual food and drink and eternal life by thy Son (παιδός).*" But in this clause the verb χαρίζομαι is used only by St. Luke and St. Paul; "*drink*" (ποτός) does not occur in the New Testament;¹ "*food*" (τροφή) is not used by St. John;² nor "*spiritual*," though it occurs frequently in St. Paul, and once in St. Peter;³ "*eternal life*" is used in all the Gospels; the word παῖς meaning both "son" and "servant" is used of Jesus by St. Luke alone.⁴ We might have adduced the latter fact as

¹ We have πότος, *drinking*, in 1 Peter iv. 3.

² τροφάς. John iv. 8.

³ 1 Peter ii. 5. We have "spiritually" in Rev. xi. 8.

⁴ Acts iii. 13; iv. 27-30. Compare the use of the same word as applied to "David" and "Israel" (Luke i. 54, 69; Acts iv. 25). The author of "The Teaching" also applies it to David (Chap. 9); and since St. Luke's use of the word is borrowed from Jewish-Christian sources, we have here another indication of a Jewish-Christian treatise.

an additional proof of the writer's acquaintance with St. Luke, had it not been that this usage of the word occurs also in a quotation from Isaiah xlii. 1 in Matthew xii. 18.

But if there is nothing in this clause which implies any acquaintance with the Fourth Gospel, we find two Johannine phrases in the same chapter. One of these is "*Holy Father*," which occurs in John xvii. 11, and there alone. The other is "Remember, O Lord, thy Church to save it from all evil, *and to perfect it in thy love*." The first clause in this sentence is doubtless taken from the Lord's prayer (*ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*), though we find a similar phrase in John xvii. 15; but the phrase "to perfect in love" occurs nowhere in the New Testament except in 1 John iv. 18, "*hath not been perfected in love*." If this phrase be taken from the first Epistle of St. John the probability is increased that "Holy Father" comes from the Gospel; but it can hardly be said that we can rely on either quotation in any argument about the date of St. John's writings. There is no phrase that can be traced to the Apocalypse; for "neither adding nor taking away" in Chapter 4 may come from Deuteronomy xii. 32, "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it."

None of the Antilegomena—such as Jude; 2 and 3 John; or 2 Peter—can derive any additional support of their authenticity from this treatise. We must not, however, suppose that the absence of allusion to them tends to throw suspicion upon them; for, strange to say, there is no *certain* quotation from any writer of the New Testament except St. Matthew and St. Luke. Undoubtedly genuine as are the bulk of St. Paul's Epistles, and early as they were known to the Church, we cannot positively prove that the writer was acquainted with them. Short of proof, however, there is a passage which seems to imply a knowledge of the Epistle to the Romans. Speaking of the duty of

freely imparting to our brother, the writer says (Chap. 4) "*For if ye are partakers in the immortal, how much more in things mortal.*" This can hardly be an accidental resemblance to "For if the Gentiles partook of their spiritual things they owe it to them also to minister unto them in carnal things."

Such a phrase as "*thou shalt teach them*" (thy children) "*from youth the fear of the Lord*" is too general to be referred to Ephesians vi. 4; "*And ye slaves shall be subject to your masters as to the image of God in shame and fear,*" resembles, but only vaguely, Ephesians vi. 5-8. The expression "My son, fly from every evil, and *from everything like it*" (Chap. 3) reminds us at first sight of 1 Thessalonians v. 22, "Abstain from *all appearance of evil*;" but it is now generally agreed that the verse should be rendered "Abstain from every *form* of evil." It is conceivable, indeed, that the writer may have understood this clause in the sense of our Authorized Version, and some probability is added to this when we notice that his closing words about the "flying forth" (of the saints) in heaven, and the sound of the trumpet and the resurrection of the dead, recall 1 Thessalonians iv. 13-17, although the events are spoken of in a reverse order, namely, (1) the "flying forth" (?) of the saints; (2) the trumpet; (3) the resurrection; (4) the coming of Christ. The mention of the world-deceiver (*κοσμοπλάνης*), with his signs and portents, slightly recalls 2 Thessalonians ii. 1-12, but might also have been derived from Matthew xxiv. 3-5, 24, 30, especially as in another place the writer quotes from Matthew xxiv. 31.

On the whole, then, it seems likely that the writer had read the Epistles to the Thessalonians and the Romans, but there is no proof that he was acquainted with St. Paul's other Epistles. His method of enumerating vices differs considerably from that in the lists furnished by several

passages of St. Paul. For instance we do not find in St. Paul the verbs μαγεῖω, φαρμακεύω, διψυχῶ, nor the adjectives διγνώμων, δίγλωσσος, κακοήθης, θύμικος, κενόδοξος, πονηρόφρων, ἰψηλοφθάλμος, nor the words ἐπαοιδός, οἰωνοσκόπος, πανθαμίρτητος, περικαθαίρων, διπλοκαρδία, ζηλοτυπία, αὐθάδεια, ἀμφιβολία, φθορεὺς, γόγγυσος. The only other passage which immediately recalls any other New Testament writing is, "*abstain from fleshly and worldly lusts.*" This, with the exception of the word "worldly," might come from 1 Peter ii. 11. We can lay no great stress on the fact that "worldly lusts" occurs in Titus ii. 12.

If we take a group of the more remarkable words which occur in the little pamphlet we shall find a considerable number of expressions which have no parallel either in the LXX. or in the New Testament.¹ The independence of position and originality of view thus indicated deepen our interest in "The Teaching." The absence of any reference to so many books of the New Testament accords with the view that we have before us a very early document, but it does not of course prove that the sacred writings were unknown to the writer, and still less does it furnish any argument for the view that they were not then known to the Church in general. The object of the writer was very limited, and if he wrote either as a member of some small community or in some remote district it is quite possible that Gospels and Epistles which were current in Italy, in Egypt, and in Asia Minor, might not as yet have fallen into his hands. The dissemination of all the sacred books was perhaps less rapid than we sometimes imagine, and we have abundant evidence that some of them only won their way slowly into general recognition. On the whole, this little treatise,

¹ Besides the words mentioned in the previous clause we find many interesting words which require further examination, such as κατάρθεμα, ἐκπέτασις, πλάσμα, κλάσμα, κοσμοπλάνος, χριστεμπόρος, and such phrases as ἡ κτίσις τῶν ἀνθρώπων, and πύρωσις τῆς δοκιμασίας. Χριστιανός has by this time acquired a good sense, and κυριακή for 'Sunday' which is only found in Rev. i. 10, has come into vogue.

while it adds so largely to our knowledge of early Church organization, contributes very few materials to the history of the Canon.

Since this paper was in print there have been many contributions to the criticism of "The Teaching," but none which alter any of the views which I have expressed.

The Rev. A. Plummer, in *The Churchman*, thinks that besides the possible Johannine reminiscences here mentioned, (i.) the word *κατεσκηνώσας* "*thou didst enshrine*," in Chapter x. may be a reminiscence of *ἐσκήνωσεν*, "*He tabernacled*," in John i. 14, and of the thought expressed in Revelation ii. 17; (ii.) that *Παντοκράτωρ* and *Δεσπότης* as applied to God may come from the Apocalypse (Rev. vi. 10, etc.); (iii.) that "*let this world pass away*," may come from 1 John ii. 17; (iv.) that the prohibition to listen to a teacher who "*teaches another doctrine*" may be a reminiscence of 2 John 10; (v.) that "*every proved and true prophet*" resembles 1 John iv. 1; and (vi.) that *κυριακή* may come from Revelation i. 10.

I do not think that these resemblances can at all be built upon. (i.) The verb *κατασκηνοῦν* occurs also in St. Matthew and St. Luke and in the LXX., not in St. John at all, still less in the rare factitive sense. (ii.) *Παντοκράτωρ* and *δεσπότης* are applied to God in the LXX. The former occurs also in 2 Corinthians vi. 18; the latter is applied to God by St. Luke, whom, as we have seen, the author had read (Luke ii. 29; Acts iv. 24). (iii.) The phrase "*Let the world pass away*," may have come from 1 Corinthians vii. 31. (iv.) This prohibition is of too ordinary a kind to be at all pressed. (v.) The phrase "tested" is far more common in St. Paul and St. Luke than in St. John, who only uses it once; and "true" (*ἀληθινός*) occurs in 1 Thessalonians i. 9 and is frequent in the LXX. Nor surely can anything be inferred from the fact that *Κυριακή* (as in Rev. i. 10) has

become a substantive, even if the strange tautology of the manuscript of the "Teaching" (κατὰ κυριακὴν δὲ Κυρίου) here represent the true reading.

It was to be expected that the "Teaching" would be vehemently disparaged by some writers, although its general tone resembles in many particulars that of the earliest Christian writers, and singularly accords with what Pliny tells us about the Christians in his famous letter to Trajan. When however Canon Churton, in the *Guardian*, calls it "*distinctly anti-Pauline and heretical*," and says that it is pervaded by a "*Sadducean tendency*," and that "*it corresponds exactly to the teaching which might be expected from the false apostles and deceitful workers who transformed themselves into the Apostles of Christ*" (2 Cor. xi. 13), he seems to forget that he is adopting towards the little tract a tone very different from that which was prevalent in the early Church. Eusebius ranks it with the Epistle of Barnabas, and the Shepherd of Hermas; Athanasius speaks of it with respect as one of the books appointed to be read by the Fathers; and Clement of Alexandria actually quotes it as Scripture. Mr. Churton implies that the writer "evades the doctrine of the Cross." The charge rests on the misconception that it was his object to give a compendium of Christian theology. Why should he be charged with "evading the doctrine of the Cross" any more than St. James, who in his Epistle does not mention the Cross, and scarcely touches upon some of the most central truths of Christian theology?

F. W. FARRAR.

THE IRONY OF ST. PAUL.

WHEN Carlyle put into the mouth of Teufelsdröckh,—“Sarcasm I now see to be, in general, the language of the devil; for which reason I have long since as good as renounced it,”—the intimation as to himself his familiar friends could afford to pass by with an easy smile: his strange unconsciousness of the past was a substantial security for the future; a renunciation which had been hitherto, in the main, subjective, was not likely thereafter seriously to interfere objectively with the force and fire of his prophetic style. But, in the theory therein expressed, he apparently surrendered to the frailty of fallen nature, or in his own language, to the devil, a faculty which should be “brought into captivity” to the redeemed nature and to Christ. To judge from the context, however, all that Carlyle for the moment saw before him was that pitfall of sarcasm, the personal bitterness and contempt accompanying self-gratification, and entailing indifference to the welfare of the satirized, and even of those in whose interest the satire is employed. “Often was I blamed” says Teufelsdröckh in a previous sentence, “and by half-strangers hated, for my so-called Hardness, my Indifferentism towards men; and the seemingly ironic tone I had adopted, as my favourite dialect in conversation. Alas, the panoply of Sarcasm was but as a buckram case, wherein I had striven to envelope myself; that so my own poor Person might live safe there, and in all friendliness, being no longer exasperated by wounds.” In thus disowning the simulated sarcasm, he discloses to us the point of view from which in this place he regards the reality.

Sarcasm, no doubt, has its dangers, but it has its duties too. Even the early transitional sense which Galen gives us, “tearing the flesh or biting the lips with rage,” might well have symbolized a pure and righteous indignation;

and the "irony with a certain biting mockery" by which sarcasm is defined in Stobæus, is not more incompatible with the "spirit of Christ," than the "superlative irony" whereby Bishop Horne prefers to describe this later expansion of the meaning. This "superlative irony," this "deep and cutting irony," to use the phrase of St. Jerome, is what Pascal is defending when he deals with the charge that he has not spoken with "due seriousness" of the maxims of the Jesuits. "As Christian truths (says he) are deserving of love and respect, so the errors which contradict them are deserving of contempt and hatred; because there are two things in the truths of our religion: a divine beauty which makes them lovely, and a holy majesty which makes them venerable; and there are also two things in error: impiety, which makes it disgusting, and impertinence, which makes it ridiculous." And Mr. Ruskin speaks in the same strain when he is justifying the representation of the vices in mediæval art under the most ridiculous forms: "Folly and sin are to a certain extent synonymous; and it would be well for mankind in general if all could be made to feel that wickedness is as contemptible as it is hateful." Well indeed is it when with the gentler irony "things which deserve to be mocked and jeered at, since we give them weight by combating them seriously," are made to appear as such even to the subjects of the irony themselves, so that they learn to laugh at their own errors and to shun them. But it is not always practicable to draw distinctions between the leaders of the blind and their blindness; at times it seems unavoidable, for the sake of the deceived, to make both deception and deceiver alike hateful and contemptible, in order that the personal hold of the deceiver may be loosened, and the deceived may be weaned from their perilous allegiance. Such superlative irony may be the last resource of the prophet, ancient and modern; yet, be it so or not, it was a weapon wielded against Scribes and

Pharisees by the hand of Christ, and against false apostles by the hand of Paul. It is with the irony of Paul that I propose to deal.

Sarcasm may be called the tropics of irony; but irony has zones upon which the fierce light and heat, the consuming fire of sarcasm does not beat. Few of these provinces are visited by Paul. Just as his nature and his life were too highly strung for quaint humour, for playful incongruity of thought and expression, so irony in its sportiveness or jocularly is strange to him, at any rate in his writings and his reported speeches. These are no field for the sham fighting, the conflict between word and feeling, the light artillery which pours forth its sallies in the atmosphere and even in the service of perfect harmony and goodwill, and which has its legitimate sphere in adding sprightliness and vitality to the communion of friendship and affection. Without controversy, Paul's love for his friends was strong enough to suppress its natural tone, safe and firm enough, and sure enough of reciprocation, to vent itself in contradictions, disdaining to run in the commonplace channels of affectionate expression. But this lighter irony—

"Irony and feigned abuse
Such as perplexed lovers use,
At a need, when in despair
To paint forth their fairest fair,
* * * *
A contentment to express,
Borders so upon excess,
That they do not rightly wot
Whether it be pain or not,"—¹

this lighter irony, if his highly strung nature and laborious life left room for it, has not come down to us, nor could it have been looked for in the serious fragments that remain. So far as Paul's irony touches the domain of friendship, it

¹ Charles Lamb, quoted by Dr. Cox in his *Commentary on Job*.

takes its start from wounded love, and "like all irony which is not jocular, is not only serious but earnest."¹ Ironical commendation of self, or ironical depreciation of others, would here be quite out of place: such irony can only exist where mutual affection is secure. But we find what under such circumstances may readily be expected—ironical, even sarcastic, commendation of opponents or unfaithful friends, and ironical depreciation of himself; in one word, ironical acceptance of the view of those who are wounding him. In this mood he deigns not to "commend himself" to those whose loyalty ought to have been fast bound by his devotion. Stubborn facts enable him to despise commendation either to or from the deserters: he sarcastically leaves such commendation to those false apostles who are without the facts and therefore need it. "Are we beginning again to commend ourselves (to use the taunt of my calumniators)? Or need we, as do some, epistles of commendation to you or from you? Ye are our epistles, written in our hearts, known and read of all men."² Or again:³ "For we are not bold to number or compare ourselves with certain of them that commend themselves: but they, measuring themselves among themselves and comparing themselves with themselves, do not understand." He has been charged with courage on paper, but cowardice when face to face. One sort of courage he ironically confesses that he lacks: he has not the self-reliance (*αὐτοί*, ver. 12) to be his own model of excellence, or to belong to a mutual admiration and self-admiration society. In another mood, overborne with anxiety to leave no stone unturned to save his converts from ruin, he descends even to self-commendation; but it is not ironical. That element is too alien for him to sport in: the irony, when it comes, is not in the commendation, but in the reproachful acceptance,

¹ Compare Bishop Thirlwall on *The Irony of Sophocles*.

² 2 Cor. iii. 1, 2.

³ 2 Cor. x. 12.

here and there, of an undeserved position. "Would that you could bear with me in a little foolishness."¹ Observe the mingled satire and sadness which says, as it were, "You bear with my adversaries in much foolishness, as they commend themselves: can you not bear with me in a little?" Then, with mingled irony and affection, he suddenly assumes that they will: "Nay, ye do bear with me": ye bear with me (he seems to say) as an erring son bears with a father who claims a hearing while he numbers up the proofs of his love. They were doing "finely"² in bearing with the adventitious deceiver, "the comer" (*ὁ ἐρχόμενος*, verse 4), for whom St. Paul himself had been the humble forerunner; the "supereminent apostle" and his kith and kin, who had preached "another" Jesus, imparted "another" spirit, proclaimed "another" gospel. Had Paul "abased" himself by foregoing his righteous claim on his converts for support, "pillaging" the poor churches of Macedonia to do the rich Corinthians service; and had his "children" permitted this reflection upon the pseudo-apostolic self-exalting lovers of lucre, to be turned against him as a sign that he distrusted his right to the apostleship? These "supereminent apostles," these "ultra apostles," these "very much too much apostles," in "fashioning themselves into the apostles of Christ," had a worthy precedent and model in him who "fashioneth himself into an angel of light:" "no great thing," then, was it that they should be found "ministers of righteousness." Boasting was folly; but he would follow the accepted fashion; he would indulge the self-complacent satisfaction his wise readers felt in tolerating fools (vv. 18, 19). Grand indeed was their forbearance (ver. 20): Christ's freemen enslaved, their substance devoured, they themselves

¹ 2 Cor. xi. 1.

² *καλῶς*. Compare the use of the same word in our Lord's ironical address to the Pharisees, Mark vii. 9; "Finely do ye reject the commandment of God."

caught in snares, the self-exaltation of their captors acquiesced in and their harsh handling endured. For himself he could never claim toleration like this: he was speaking only as one without position, rights or authority (*κατὰ ἀτιμίαν*), "on the ground, you know, that we have proved weak (and contemptible)." Yet his pretensions were after all as good as those of these spiritual tyrants,—though it was folly to advance them, and they were worthless when advanced. "Ministers of Christ are they? I will take them at their word: yes (in 'madness' be it spoken) I will take them with all the superabundance of their labours, (have they not rather entered into mine?) the number of their stripes, the chronicle of their imprisonments, their experiences of the article of death!—I am become a fool in my glorying; but it was ye that compelled me; ye should have made my boasting needless; for, when I was with you, what marks of an apostle were lacking for your glory and blessing—except that I was not burdensome to you? Forgive me this one wrong." But with this cutting satire he cries "Hold, enough!" and the wounded affection, which is affection still, finds consolation in protestations of love. For "all things, beloved, are for your edifying,"—even when he seeks to scorn them into shame.

We cannot strictly say that we find in St. Paul any specimen of that *judicial* irony, which with dissembling and respectful attention listens to or discusses both sides of a case as though both were equally right or neither altogether wrong. In his particular sphere he is too much of a partisan. He laid no claim to that spirit of aloofness which qualifies the dispassionate critic to winnow Christianity in the fans of comparative religion, and add the sifted grain to a compound heap, acceptable to gods and men. The religion of Christ was to him the absolute religion; there was no other Name given under heaven, and Christ's apostle was intolerant of partnership or substitution in the renova-

tion of the world. Judicial irony was here impossible for the man of extremes. Perhaps the nearest approach to it may be found in his mode of dealing with the Corinthian appeal to him on the eating of meats offered to idols.¹ In the court of his mind he seems to lend a respectful hearing to both parties; his sympathy is at one moment with the "strong," at another with the "weak"; it is easy to see how he maintains the attitude of one who discerns that the right or the wrong lies with neither absolutely. His theoretical approval of the intellectual position of the "strong" is almost nullified by his sarcastic rebuke of their loveless knowledge: "*We know that we all have knowledge. Knowledge puffeth up, but love edifieth.*" On the other hand, his tender leaning towards the "weak" borrows a certain hardness from his perception of their domineering and enslaving ignorance: "Why is my liberty judged by another conscience?"² But Paul was no Gallio; he had interests far surpassing the complacent cynical study of the faults of both sides; and the judicial irony fails to keep cool before the burning desire that "no man should seek his own, but each his neighbour's good."³

What we have already said will help us to understand how it is that Paul does not naturally employ *dialectic* irony,—that continuous and even current of satire which, running through a whole discussion, half reveals and half conceals the sunken rocks on which an opinion or practice, however apparently safe under the pilotage of the writer, is steered slowly and surely to shipwreck. Such cool calm reserve, such sustained self-restraint in handling hidden weapons, may suit a Plato, a Pascal, an Erasmus, a Matthew Arnold, but would not have suited a Paul. His impetuous spirit could not have brooked the protracted repression. His steel is now in and now out of its transparent sheath, and now the sheath is flung away alto-

¹ 1 Cor. viii. and x.² 1 Cor. x. 29.³ 1 Cor. x. 24.

gether: from gentle banter he rushes into grave rebuke or indignant reprobation; from biting sarcasm into earnest exhortation or appealing tenderness. He continues not "long in one stay,"—except that he is always seeking to persuade men, and therefore even in sarcasm never fails to be truly human.

This changefulness of mood, between scorching lightning and melting sunshine, and what is at times as it were a pathetic blending of both in a union whereby both are modified, is perhaps the most signal characteristic of the irony of St. Paul: this, and its humanity. Even in a passage already noticed (2 Cor. xi.), where the irony is more continuously sustained than in any other, there are breaks of serious tenderness and of an indignation that is close upon the borders of affectionate upbraiding. "Would that ye could bear with me in a little foolishness; nay, ye do bear with me." Here we have, as was observed above, a mingling of satire and sadness; but suddenly there breaks out a tender, almost playful, solicitude: "For I am jealous over you with a godly jealousy; for I have espoused you to one husband." Then an accession of earnestness,—“For I fear lest by any means . . . your minds should be corrupted from the simplicity that is in Christ.” Then trenchant sarcasm lashes “him that cometh,” and the “toleration” of the Corinthian church. In the same way the biting irony of “Forgive me this wrong,” turns aside through the avenue of gentle reproachfulness in the next verse (“I will not be a burden to you, for I seek not yours but you; for the children ought not to lay up for the parents, but the parents for the children”), and finds its way at last to vows of service and cravings for love in return: “I will most gladly spend and be spent to the uttermost for your souls, though for loving you the more abundantly, I am the less beloved.” Instances of this characteristic might be multiplied; let one or two more suffice. The amusing assumption of the

Corinthians, in their letter of inquiry, provokes him at the outset to a bantering acquiescence: "We know that we all have knowledge."¹ But his next words are stern and incisive, the startling abruptness of the transition dispensing with connecting particles: "Knowledge puffeth up, but love buildeth up." Scorn of intellectual pride stirs him to compare the "knowing" to a blown out bubble; and the undercurrent of irony continues to flow in the following verse, wherein he assures the "know-somethings" that they are "know-nothings," because of the vanity which prompted their pursuit of knowledge and their complacency in the possession of it. In verse 3 the style changes to a solemn apophthegm on the basis of real knowledge: "But if any man love God, God is known of him." The irony of easy acquiescence crops up again, here and there, in the same Chapter whenever he touches upon the vaunted "knowledge" or "liberty;" and it is beneath the surface when he describes the emboldening of the conscience of the weak as "edification": "Will not his conscience, if he is weak, be *built up* (as no doubt you would phrase it) to eat things sacrificed to idols"; but in each case the irony is afterwards forsaken, and is finally altogether abandoned. St. Paul pursues a similar varied course when he is hunting down the sectarian pride of the same Church, each section in its own selected and glorified teacher, and also in itself for the wisdom and discrimination of its choice. The flashes of sarcasm appear and reappear.² "For which of us teachers is it that distinguisheth thee, making thee to stand out from others, as without our aid knowing what thou knowest and having what thou hast?"³ To whom dost thou owe *thy* distinction from other brethren that

¹ 1 Cor. viii. 1.

² 1 Cor. iv. 7 ff.

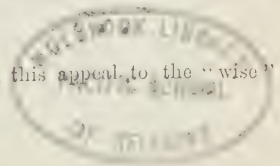
³ The delicate insight and happy turnings of Canon Evans and Mr. Waite have been of great service in unfolding the irony contained in the two Epistles to the Corinthians.

thou shouldst draw distinctions between *us*? Thy distinction is not owing to Paul or Apollos. And (after all) if thou *didst* receive (as thou *didst*), why boastest thou as though thou *didst* not receive?" The hidden irony of this introduction then casts aside all disguise; it becomes sharp sarcastic invective. "Already are ye filled (with the blessings of the kingdom), already are ye become rich: ye have got to be kings apart from us. Yea, I would ye had got to be kings, that we might be kings too. For indeed we apostles seem to be in sorry case." And at once the sarcasm gives way before a mournful gravity, as Paul draws a graphic picture of the sufferings, privations, and perils of the apostolic fighters with wild beasts. All in the midst of this the irony breaks out again: "We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye have kingly glory, but we have dishonour." Yet only for a moment; for immediately the "dishonour" takes him back to the story of painfulness whereby he would draw them; and this diverts him from castigation to fatherly counsel: "I write not these things to shame you, but to admonish you as my beloved children."

Or take the Apostle's scornful message to the Corinthians about going to law before the "wrong-doers": it teems with irony.¹ "Deigneth any of *you*, having a matter against his neighbour, to seek for judgment before the wrong-doers, and not before the saints? (Are ye so ignorant with all your boasted 'knowledge') or do ye not 'know'² that the saints shall judge the world? And if in your court the world is judged, are ye unfit to hold courts of the lowest sort? Know ye not that we shall judge angels? Talk not of secular things! Nay, rather, if secular courts

¹ 1 Cor. vi. 1 ff.

² Observe how "*know ye not*" rings through this appeal to the "*wise*": compare vv. 2, 3, 9, 15, 16, 19.



ye should haply hold, why take men that are utter nobodies in the Church and set them on the judgment seat!" Then a solemn interlude: "To move you to shame I speak it"; and then a return to the satire: "So! is there not (among all ye wise men) even one wise man fit to decide between one brother and another?" From this he drifts on to expostulation: "Why do ye not rather take wrong?" thence to tender reproach: "Nay, ye *do* wrong, and defraud, and that your brethren." And after irony once more,—“Do ye not know (ye wise men) that wrong-doers shall not inherit the kingdom of God?”—and a word of affectionate warning, “Be not deceived,”—his last note is one of persuasive thankfulness: “Such were some of you; but ye were washed, but ye were sanctified, but ye were justified.”

These are cases where, as we have said, the irony is more than usually sustained. Scattered sparks drop here and there in other passages of his letters and in his reported preaching. Sometimes the irony is light and gentle: “We that are *strong* ought to bear the infirmities of the *weak*”;¹ “I am debtor . . . both to the *wise* and to the *unwise*”;² “Let us therefore, as many as be *perfect*, be thus minded”;³ “Brethren, even if a man be overtaken in any trespass, ye which are *spiritual*, restore such a one in the spirit of meekness”;⁴ “Let each man prove his own work, and then shall he have his *glorying in regard of himself alone, and not of his neighbour*”;⁵ “We being Jews by nature and not *sinners* of the Gentiles”;⁶ “Whether we are *beside ourselves*, it is unto God; or whether we are of *sober mind* it is unto you.”⁷ Sometimes the strain of sternness is more marked. In the parting address to the Jews of Pisidian Antioch, when the two missionaries leave them to their self-chosen fate, it is

¹ Rom. xv. 1.² Rom. i. 14.³ Phil. iii. 15.⁴ Gal. vi. 1.⁵ Gal. vi. 4.⁶ Gal. ii. 15.⁷ 2 Cor. v. 13.

recorded that "Paul and Barnabas" said (but the words must surely have been Paul's): "It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you and *judge yourselves unworthy of eternal life*, lo, we turn to the Gentiles."¹ Side by side with this instance we may set the subtle irony with which, under cover of a single word (*ἐδοκίμασαν*), he exhibits the deliberate wilfulness at the foundation of Gentile idolatry.² The play on *ἐδοκίμασαν* can scarcely be reproduced in English, but the force of the thought is only recognized when that play is revealed. "Professing themselves to be wise, they became fools (ver. 22). . . . And even as (ver. 25), after *testing God, they, with judicial wisdom, approved not to retain him in their knowledge*, God gave them up to a mind tested and not approved." In so many words, they, with "fantastic tricks before high heaven," set themselves up as a judicial authority to try God, and found Him wanting; and God in return gave them up to a mind which He had tried and found wanting. The irony is equally stern in his rebuke of the inconsistent Jew: "If thou bearest the name of a Jew, and retest upon the law, and gloriest in God, and knowest his will, . . . and *art confident that thou thyself art a guide of the blind, a light of them that are in darkness, a corrector of the foolish, a teacher of babes*, . . . thou therefore that teachest another, teachest thou not thyself?"³ In a similar tone he warns the Corinthians against the impiety and the danger of idol-feasts: "Do we provoke the Lord to jealousy? *You don't say that we are stronger than he?*"⁴ and censures the levelling women in the same church:⁵ "Every woman that prayeth aloud or discourseth with head unveiled puts to shame the head over her, for she is one and the same with (*not a whit better than*) a

¹ Acts xiii. 46.² Rom. i. 28.³ Rom. ii. 17-21.⁴ 1 Cor. x. 22.⁵ 1 Cor. xi. 5, 6.

woman shaven (shaven for shamelessness).” And then, barbing the shaft, he continues: “For if a woman do not veil, *let her also clip*,”—she may as well take the next step and be logical. In the same Chapter, in the midst of his reprobation of the abuses at the Lord’s Supper, his telling picture, “one is hungry and another is drunken,” suddenly prompts him to the satirical question, “What, really, have ye not houses for eating and drinking (where ye can feast singularly and alone, while the poor brethren outside are starving), or despise ye the church of God (by bringing fasting and feasting face to face, in a celebration of opposition and not of unity), thus shamefully humbling those who have nought?”¹ And when the Apostle approaches the end of his severe strictures upon the innovations in this ill-disciplined Church, he sums up with a touch of sarcasm: “What? from *you* did the word of God start, or unto you alone did it reach? (Is *your* church the first and last station on the line of the Gospel, the Alpha and Omega of Christendom? Truly, much right have ye to set yourselves as the model and exemplar of all the churches).” Then, after a serious assertion of Apostolic authority, comes another flash of scorn. “If any man is ignorant (that what I command is the commandment of the Lord) let him be ignorant”; but, finally, a touch of tenderness: “Wherefore, *brethren*, let all things be done decently and in order.”²

St. Paul was not a historian, or a maker of parables or dramas, and therefore there is no sphere in his writings for the exhibition of that irony which may be called *dramatic*, the subtle mode of presenting the truth that “things are not what they seem.” Yet he is quite conscious of this *irony of action*. He draws no Œdipus for us, blind to realities so long as he had sight, and gaining true sight only through blindness; confident in his own shrewdness

¹ 1 Cor. xi. 22.

² 1 Cor. xiv. 36–40.

and heeding not the wisdom of the warning god; calling for our sympathy in seemingly undeserved misfortune, yet not so altogether free from blame for rashness and impetuosity as to appear the "victim of a cruel and malignant power." Yet Paul recognizes the solemn irony of his own situation. "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."¹ Not till he was blinded with the glory before Damascus did he see that he had in reality been the chief of sinners, because he had "persecuted the church of God and wasted it,"² and because he had followed his own wilful judgment, without heeding the "goad of Jesus"; and that, though he might seem entitled to "receive mercy" because he had done it "ignorantly," yet beneath the surface of things lay the incriminating fact that he had done it "in unbelief."³ Again, though Paul puts on the stage no Ajax to teach that all mere mortal strength is weakness, all mere worldly prosperity and human glory a passing illusion, while only through a sight of one's own madness can come self-knowledge and self-control; yet with the irony of earnest paradox he can say,—“We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves”;⁴ “When I am weak, then am I strong”;⁵ “Let no man glory in men”;⁶ “Let him become a fool that he may be wise”;⁷ “God chose the weak things of the world, that he might put to shame the things that are strong”;⁸ “Not many wise after the flesh, not many mighty, not many noble are called.”⁹ He discerns the low estate of the boasting and privileged Jew, and the high degree of the outcast and despised Gentile; and he sees in the apparent rejection of Israel the irony of God, who is wounding that He may heal.

¹ Acts xxvi. 9.² Gal. i. 13.³ 1 Tim. i. 13.⁴ 2 Cor. iv. 7.⁵ 2 Cor. xii. 10.⁶ 1 Cor. iii. 21.⁷ 1 Cor. iii. 18.⁸ 1 Cor. i. 27.⁹ Ver. 26.

The picture of *practical* irony which is seen in the parable of the Prodigal, when the father humours the whim of his wild son because trouble and sorrow alone will teach him wisdom, is not a picture to be found in St. Paul's writings or in his missionary history. Doubtless there were occasions when with far-seeing Christian policy he had to leave bigotry, exclusiveness, and un-Christlike tempers and habits to be burnt out by the fire of experience; but such occasions are not definitely described, and the practical irony of humouring even for a time what he saw clearly to be mischievous, was hardly to be expected from one whose human foresight would not justify him in giving the rein to certain evil in order to reach a problematical good. But, without going as far as this, he, like all wise leaders and reformers, used accommodation in things indifferent to himself, though not indifferent to those with whom he had to do. To the Jews he became as a Jew; to those not under the law he became as one not under the law; to the weak he became as weak.¹ But in every case his judgment had to decide whether by such practical irony he would shew a proper and beneficent conciliation, or a culpable and mischievous weakness. The man who spontaneously circumcised Timothy, the half-Jew, lest the Jews of Lystra and Iconium should be needlessly shocked and thereby alienated,² would not yield even "for an hour" to those who would have forced the circumcision of Titus, the Gentile, in order to assert the permanent necessity of the Jewish law.³

We have strayed beyond the strict confines of mere sarcastic irony from a desire to cover wider ground. But sarcasm is, after all, irony in its most distinctive form, and we return to it before we close. Who, then, can study sarcasm in the hands of Paul and "see it to be, in general, the language of the devil"? With him it is a weapon of the Christian armour, it is no fiery dart of the evil one.

¹ 1 Cor. ix. 19-22.² Acts xvi. 3.³ Gal. ii. 3, as I understand it.

And the reason has been already hinted at. Even in sarcasm, we have said, he never fails to be truly human: he could be sarcastic and not cynical; for his is not the bitter jesting of the oppressed heart, pouring out its misery in misanthropic scorn. Heavy, indeed, was the burden he often had to bear, put forth as he was—perhaps more conspicuously than all his fellow-labourers, “stamped with the signature of death”¹—as a spectacle to the world, to angels, and to men. But his heaviness bred no distrust, no despair, no disdain: no distrust of the Divine working, no despair of the world’s future, no disdain of the deceiver or the deceived. Rather did faith, hope, charity, these three, save his soul from ever knowing alone its own bitterness, and drive back any Satanic stranger visitant from intermeddling with its joy.

JOHN MASSIE.

A DAY IN PILATE'S LIFE.

“Suffered under Pontius Pilate.”

THAT critical occasions come to all men, moments of crowded opportunity, on their use of which the complexion of their whole after-life depends, is a mere truism. Shakespeare’s expression of it,

There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries,

has been so hackneyed that one is almost ashamed to quote it. But to few men can there have come a day so loaded with tragic opportunities, pregnant with a crisis so manifold and complex, as the supreme day in Pilate’s

¹ ἐπιθανάτους. 1 Cor. iv. 9.

life; the day on which his spirit was tried by every kind of touchstone to which it could be expected to respond, by a series of cumulative tests each of which was nicely adapted to his make and bent; the day on which, because he failed to meet any one of these tests, he was condemned to an odious immortality, and, justly or unjustly, stands pilloried in the universal creed of Christendom to this hour.

The history of the day, on which he missed the flood in his affairs, and after which all his life was in very deed bound in shallows and in miseries, is big with warning and instruction; for, if we read the narrative aright, Pilate was tempted as we are tempted, fell as we fall, and might have overcome even as we also by the grace of God may overcome, if we will. It would be tedious to comment on every event of that crowded day, every minute turn in the conflict, recorded by the four Evangelists—their record being far more copious and minute than is commonly supposed. It will be enough—enough perhaps both to give us a new conception of the man, and to bring home the lesson of his story—if, while briefly narrating its events, we select for special comment the three principal points of the strife in which he suffered a defeat so disastrous and so unmercifully avenged.

1. In the early morning of this day a noisy and vindictive multitude gathered round the gate of the Procurator's palace, and word was brought to Pilate that the priests and rulers of the Jews demanded audience of him. They could not come in to him, for, on the eve of the Passover, they must not enter any Gentile house, any house not purged from leaven, "lest they be defiled." So he goes out to them. They deliver a Prisoner to him, and demand judgment on Him. "What accusation bring ye against this man?" demands Pilate. But they want neither trial nor justice; they want only that their own unjust verdict

on Him should be ratified and executed. For, early as it is, the Sanhedrin has already met, and has condemned Him to death. And so they answer angrily, "If he were not a malefactor, we would not have delivered him up to thee." "Then take ye him," replies the Roman, "and carry out the sentence of your own law, the law by which he has been condemned." "But," say they, "he is worthy of death, and we are no longer allowed to put men to death." Pilate, however, will condemn no man unheard. Hence they are compelled to lodge a formal accusation against Him. And, with fatal malice, they charge Him with the one political offence for which Rome had no mercy: "We found this fellow perverting the nation, *and forbidding to pay tribute to Cæsar*, asserting that he himself is a king." But Pilate is far too shrewd to give these mutinous priests and rulers, who had fomented every act of rebellion against the Imperial government, credit for any zeal for Cæsar. Yet their allegation is one that neither he, nor any Roman official, dare leave unexamined. He retires, therefore, into the hall of judgment, to put Jesus to the proof. And here we reach the first point to be emphasized.

"Art thou a King, and King of the Jews?" he asks of the Man who so strangely blends meekness and dignity in his whole bearing. "*Sayest thou this of thyself*," replies the Prisoner, "*or did others tell it thee of me?*" In this question we may find a grave appeal to Pilate's conscience. It was evidently intended to lead him to reflect on the nature of the charge which he had to judge. What does the title "King of the Jews" mean for him? Has it any meaning? Does he care to know its real meaning? Or has he only adopted an ambiguous and random phrase? His personal responsibility—a responsibility which, as we shall see, Pilate was only too anxious to evade—was thus forced upon his mind. He is to judge, he alone has power

over the issues of life and death; and if he is to judge justly, he must *know*—know what the charge implies and determine whether it be true. He is not to do as he is “told,” but to judge for himself.

Pilate's reply, though there is a touch of scorn in his “Am I a Jew” that I should trouble myself about their words and phrases? nevertheless proves that the appeal was not without effect upon him; for he goes on to admit that there was something strange and inexplicable in the case before him “Thine own nation,” he adds, and no Roman delator or spy, “and the chief priests”—who habitually favour any movement against Rome, “have delivered thee unto me. What hast thou done” that those who should naturally be thy friends and guardians clamour against thee as against an enemy?

In his answer our Lord Jesus shews at once why the rulers of the Jews hated Him, and that Rome had nothing to fear from Him: “My kingdom is not of this world; else would my servants have fought, and still be fighting, to save me from the Jews. It is simply because I am *not* a rebel against Rome that they hate me; it is simply because my kingdom is not a political kingdom that they have delivered me into thy hands.”

“Still thou art a king?” asks Pilate: “you lay some claim to royalty?”

“Yes,” replies Jesus, “a king I am. I was born that I might reign, but reign over men's inward life; reign in virtue of the truth I reveal to them; and hence only those who love the truth and submit to it, and mould their lives by it, listen to my voice.”

“Ah” sighs Pilate, “but what *is* truth?”

To a Roman gentleman of parts and culture, who had dabbled in the conflicting philosophies of his day, such a question was natural. Nor was it less natural in a Roman statesman who knew how hard it was to get

at the truth in any practical question whether of policy or conduct. There may have been a touch of scepticism, or even of cynicism, in his question, as of one who thought the truth of things to be, as many still affirm, wellnigh beyond the reach of man. But when, following Lord Bacon, men call him "jesting Pilate, who asked what is truth, but would not stay to hear the reply," surely they do him a grave injustice. So far from thinking lightly of the Man who stood before him, or jesting with Him, he was profoundly impressed by Him. He believed that, for all practical purposes, he had at least learned the truth *about Him*; and that there was no truth in the charge which the priests had trumped up against Him. For, at this point, he abruptly breaks off the examination, and commences a long series of efforts to save Him out of the hand of his enemies.

2. The first appeal, then, has been so far successful that the conscience of Pilate has been aroused. He *acquits* the Prisoner at his bar. He even goes out to the fierce clamorous multitude to pronounce Him guiltless. But they are in no mood to listen to the sentence, "I find no fault in him at all." Many voices are raised against Him. Many charges are alleged against the Prisoner, who stands silent before his accusers, and will make no further answer though Pilate himself invites Him to refute them.

Despite his silence, and their furious clamours, Pilate stands firm for a while, and still cries, "I find no fault in this man." But at last, weary of the tumult, he falters in his purpose; and instead of releasing One whom he knew to be innocent, he snatches at an expedient for evading his responsibility. Among the voices he catches one which charges Jesus with having stirred up sedition throughout the land, "*beginning at Galilee.*" He is not strong enough to act on his conviction, and release the Man whom he has pronounced to be without fault; but neither is he weak

enough, as yet, to condemn Him. He will shift his burden on to the shoulders of Herod, the tetrarch of Galilee,—not without a hope perhaps that Herod may have more influence with the Jews than he has, or prove more indifferent to their rage. So he sends the Galilean to Herod.

But the Idumean “fox” has even less conscience and less courage than the Roman governor. And, after a brief interval, Pilate has once more to face the furious and incensed multitude. At first he faces them bravely: “I have found him innocent of the charge you allege against him,” he says, “and so has Herod; for nothing worthy of death has been done unto him”; and proposes to release Him to them “according to the custom of the Feast.” This, then, is the expedient on which he has hit for saving Christ from the multitude during his brief interval for silence and reflection. He has always done them an act of grace on this day, releasing unto them from the many captives in his dungeon “whomsoever they would.” How easy it will make his path, how grateful will be the relief, if only they will accept from him the one Prisoner of whose innocence he is assured! But, as he might have foreseen, they will not listen to him, nor accept as an act of grace what they felt to be a new offence to their jealous and vindictive pride. They cry, “Not this man, but Barabbas!” “What then,” demands Pilate, “shall I do unto him whom ye call King?” And they shout, “Crucify him, crucify him!” “But why?” responds the governor; “what evil hath he done? I find no cause of death in him.” But the cry only swells the louder, “Let him be crucified!”

Roman though he be, Pilate is shaken; his sense of duty pales before the savage unrelenting fury of the mob; and, like other weak men in a strait betwixt two, he proposes a middle course. He will scourge the Prisoner, to gratify them; and then release Him, to satisfy himself.

A middle course! And yet the Roman scourging was only less than death. Every stroke of the cruel rods bruised and tore the quivering flesh to the bone. But this too Jesus had to endure for us, and that He might "bear witness to the truth." And, even in this, cruel and shameful as it was, Pilate seems to have had a motive of mercy. For no sooner was the scourging over than he had the bleeding fainting Prisoner brought forth to the multitude, and cried, "*Behold the man!*" as if to move even their hard hearts to ruth and pity by a spectacle so miserable and pathetic. But even this fails to touch them, nay, moves them to more furious outcries of "Crucify him, crucify him!"

Sickened and appalled by their unrelenting cruelty, Pilate bids *them* take and crucify Him; he cannot and will not put to death One who has done nothing worthy of death. "But he *is* worthy of death according to our law," they exclaim; "for he has made himself out to be the Son of God." When Pilate heard that, however, "he was the more afraid." The more? Then he had been afraid all along? Yes, for his conscience was touched, and he knew that in yielding to the mob he was not doing justice between man and man. And, now, all the old myths he had heard from childhood, of gods and sons of the gods who had assumed the form of man, came crowding up into his mind. And he leads Jesus back into the judgment hall that he may question Him more closely. Can it be that he has been scourging One who holds the commission of the national Divinity, and who is Himself perchance of Divine origin, though condemned for a time, like Hercules, to labours and an endeavour beyond mortal strength?

"*Whence art thou?*" he asks, not without awe. He had already recognized a mysterious unworldliness, a mysterious dignity, a superiority to the common aims and fears of man, in his Prisoner, which had perplexed his

thoughts. Was *this* the secret—that Jesus was more than man?

To this question, however, Jesus made no reply. He had already implied the true answer to it in the words, "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." And Pilate had been deeply impressed by these words, had so far caught their meaning as to be convinced of at least the innocence of the Man who stood before him. But he had not been true to his conviction. Believing Him innocent, he had treated Him as though He were guilty. It was of no use to repeat and explain his claim to have "*come* into world"—come into it of His own choice, come *down* into it from an upper sphere, even a heavenly—to one who had proved that he was not "of the truth" by not listening to his voice, nor even to the voice of his own conscience.

Pilate is astonished and offended at his silence. "Is it *to me*," he says, "that you refuse to speak; to me who have it in my power either to release or to crucify thee?"¹ And, now, touched by pity, as it would seem, for the misery and embarrassment of the man who questioned him and was striving to hector down his own fears, our Lord, in those strange, solemn, but most kindly and gracious words, "Thou couldst have no power at all against me except it were given thee from above; therefore he that delivered me unto thee hath the greater sin," actually consoles while he warns his unjust judge, by reminding him that his power is from Heaven, and that even his guilt is not of so deep a dye as that of Caiaphas, the high priest, who had planned and instigated the murder which Pilate was only to execute. Many other meanings have been put on these words, I

¹ This seems to be, as Canon Westcott has pointed out, the true order of the verbs in this sentence, according to the best diplomatic authorities, and not, as in our Authorized Version, Have I not power to *crucify*, and power to *release* thee? It is certainly the more natural order, to place the appeal to hope before the appeal to fear, in such a sentence as this.

know; but they all seem forced and unnatural as compared with this. For here, again, was an appeal to Pilate's conscience, since power, derived from the just Heavens, should be exercised in a just spirit; and here, too, was such an utterance of compassion as we might expect from Him who could even say of his murderers, "Forgive them; they know not what they do," and yet had nothing but fiery indignation for the "hypocrites" who sat in Moses' chair only to break the law that came by Moses.

Taken in any sense, the words are marvellous; but taken in the sense just indicated, they leave the most wonderful impression of the blended dignity and grace of Christ. For if we estimate Jesus and Pilate simply by their bearing and words even in this brief interview, which is prisoner, and which judge? Is he the Judge who, while haughtily claiming the power of life and death, asks amazedly and fearfully, "Whence art thou?" Is He the Prisoner who, bleeding from the scourge, calmly informs the man who has scourged Him, that all his power is derived from God, and must be accounted for to Him, and calmly apportions to Caiaphas and Pilate their respective degrees of guilt—declaring that even Pilate, shamefully as he has abused his power, is less sinful than the bold bad priest who has delivered Him into his hands? As He stands there, utterly indifferent to his personal danger, trying all men by the measure of a good conscience, and pronouncing doom on his very judges, can we wonder that Pilate was at once profoundly impressed and profoundly perplexed, and grew more earnest than ever to save Him? Hitherto, we are told, he had been "willing" (*θέλων*, Luke xxiii. 20) to release Him, now that He "seeks" (*ἐξήτει*, John xix. 12), seeks earnestly and zealously to deliver Him. Another appeal has been made to his conscience; his sense of responsibility to a higher than human Power has been quickened; he even fears that there may be something

divine in the Man whose fate he is to decide, that, in deciding against Him, he may be fighting against God.

He *seeks* to save Him, and would risk much to save Him. But there is one thing he will not risk—the loss of Cæsar's favour, *i.e.* the loss of place, power, wealth. And, so unhappy is his fate, it is to this one weak point that his next temptation is addressed. When he once more confronts the mob, and they see that he is fain to release instead of condemn Jesus, they raise the fatal outcry: "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar." In many ways Pilate's fate has been a hard one, as we shall see; but this was the crowning stroke of evil fortune, that the Jews should hit on his one vulnerable point, and so drive him from his resolve to save Jesus.

Yet it was in some measure his own past which made him vulnerable at this point. Thrice already he had driven them, by his proud and careless contempt for their religious scruples, to the verge of revolt, if not over the verge, and had been compelled to retrace his steps by orders from Rome. He did not stand well with the Imperial authorities, therefore. And if a new charge, and such a charge, were brought against him; if the suspicious and vindictive Tiberius were to hear that he had made light of a treasonable claim or had not been forward to prove himself Cæsar's friend, it might be fatal to him. Hence he is cowed by the malignant outcry; and, with a troubled conscience and a heavy foreboding at his heart, he sits down on the judgment seat and prepares to pronounce a sentence which he felt to be unjust.

3. But even yet the mercy of God interposes once more; for, earnestly as Pilate was seeking to save Jesus, and perhaps because he was seeking to save Jesus, God was still more earnestly seeking to save *him*. As he seated himself on the Gabbatha, the mosaic pavement on which the

Imperial chair of justice stood ; at the very moment when he was about to wrong his own soul by committing his vilest sin—for what was a Roman patrician good for if he did not dare to be just?—there came a message to him from his wife : “ Have thou nought to do against that just man, for I have suffered many things this day in a dream because of him.” O, it is wonderful ! Was not he himself persuaded that Jesus was innocent and good : and now, as he is about to condemn him, there comes this kind warning to him from above—for were not dreams the gift of Heaven?—and comes burdened and reinforced with all the tender affection of a loving wife. She too knows, though she cannot tell how she knows, that He is a just, *i.e.* a good man. Did not he himself fear that he might be sinning against Heaven were he to do aught against Him ? And now it would seem that Heaven itself had interposed for his protection, and had already begun to avenge, on his wife, the sin he was about to commit. It is so wonderful that it looks wholly exceptional to us till we remember how, in the very moment in which *we* stand hesitating before we yield to temptation, Conscience, in like manner, grows loud and clamorous, appeals to all pure instincts and affections within us, and seeks by all means to hold us back from sin. Is not the moment of decision the moment of warning with us also, though with us also, as with Pilate, the alarm is too often sounded in vain ?

To him, at least, the warning seems to have come too late. He could not go back on his resolve, the resolve he had already indicated by formally assuming the judgment seat. Yet we can see that his wife's words had made their mark upon him. Half in remonstrance, half in scorn, hating them for making him hate himself, he demands of the Jews, “ *Shall I crucify your king ?* ” But, finding the tumult increase, he takes water, and washing his hands before the multitude, he declares himself innocent of the

blood of "this *just* person,"—applying to Him the very epithet he had just heard from his wife.

So, after long struggle and many warnings, Pilate fell : for how could *he* be innocent who condemned the innocent ? how brave, who could not face a mob that he despised ? And from that day his name has been branded with infamy, an infamy even beyond his deserts perhaps. From that moment, too, he surely must have been haunted by a self-accusing conscience, an unavailing remorse. No water could wash out "that damned spot." When, in the evening of this terrible day, the Centurion reported the wonders he had seen as he stood by the Cross, and confessed that this was indeed "a son of God"—what must Pilate have felt ? What must he have felt when he had to confess to his proud wife that he too had believed the Man to be just, and yet had been forced to condemn Him ? What must he have felt when he heard that this Man had broken from the grasp of death, had risen from the grave, and had thus proved Himself to be in very deed Divine ? What must he have felt when his own doom fell upon him, when he was displaced and banished by the successor of the Cæsar whom he had served too well ; when, after bartering his very soul for power, he lost even that ?

Tradition labours in many legends to set forth the tortures he endured at the hands of his avenging conscience. And the most popular and familiar of these legends relates how, in the days of his exile, he reached Lake Lucerne, climbed the mountain which still lifts its frowning peaks above that most lovely of lakes—Mount Pilatus, as it is called after him : and how, after spending years of bitter remorse and despair in the dark recesses of the mountain, he plunged at last into the gloomy tarn near its summit, and so in some measure expiated his share in the greatest crime which has been committed since the world began. Even yet, however, according to the legend, his punishment

has not ceased. The peasants of that district still affirm that "a form is often seen to emerge from the gloomy pool, and go through the motions of one washing his hands; and that, when it does so, dark clouds of mist rise from the tarn and cluster round the peaks of the mountain, presaging a tempest which is sure to follow." Legend, no doubt, and without a word of truth in it, except this most terrible word, that every sin carries its own punishment in its bosom, that punishment is indeed only *the other half* of crime.

Now I confess I do not see how any candid man can review the story of this eventful day without feeling that, for want of thought rather than want of heart, both the world and the church have meted out very hard measure to Pilate; that we have failed to make that "large allowance" for him which God makes for us all; that we have judged him as though we ourselves were without sin, or without any such sin as his: and that we have thus missed the very lesson, the very warning, which we ought to have learned from his fall. Week by week, in words than which few are more familiar to most of us—"Suffered under Pontius Pilate"—he is branded and pilloried afresh wherever the so-called "Apostles' Creed" is recited; as Caiaphas is not, although our Lord Himself declares that *he*, "he that delivered me unto thee," was by far the greater sinner of the two; as even Iscariot is not, although we should all admit that the friend who betrayed Christ was a sinner of a far deeper dye than the judge who condemned him.

Nor do I understand how any man can consider this tragic story without admitting that, for a man of his blood and rearing, his position, disposition, and conditions, Pilate made a really wonderful and gallant effort to be true to the promptings of the inward voice before he yielded to the threat, "If thou let this man go, thou art not Cæsar's

friend." What was a Jew, however innocent, to a Roman statesman that, for his sake, he should suffer the Roman peace to be broken, or risk the vengeance of that gloomy and suspicious tyrant, Tiberius? It is easy to say—and it is true—that a Roman gentleman should have been just at all risks and all costs, that he should have scorned the clamorous mob, and even have taken pleasure in rescuing an innocent man from its fury. But "men are as the time is." And how many of the Roman magistrates and governors of that time *were* just in scorn of consequence? or, rather, how few of them did not strain both conscience and the law to pander to the mob of the great cities in which they held their court, or to win a smile from the Emperor, or even to amass a fortune by which they might purchase both impunity and promotion?

It is also easy, and it is also in some measure true, to say that Pilate was controlled by his own evil past; that if he had always been just, clement, considerate in the use of his power, he might have been just without fear now. But, after all, was his past so much more evil than that of other Roman statesmen of the time? Was it not, on the contrary, much less evil than that of most of them? All that is alleged against him is¹ that, by transferring the headquarters of the Roman garrison from Cæsarea to Jerusalem, he carried the military standards, with their eagles and images of the Imperator, into the Holy City, and thus gave deadly offence to the fanatical Jews who held all images to be idolatrous, and had good reason for accounting the Imperial image an idol, since the Emperor was worshipped as a god; (2) that on two other occasions he nearly drove the Jews into revolt, first, by hanging up in his palace at Jerusalem certain gilt shields inscribed with the names of heathen divinities; and, again, by appropriating the revenues of the Corban, or sacred treasure, to the construction

¹ See Article on *Pilate*, in Smith's Dictionary of the Bible.

of an aqueduct of which Jerusalem stood much in need; and that on both these occasions he suppressed the riots he had bred with the sword. But such acts as these would not, in themselves, be disapproved at Rome. It was only the impolicy, the imprudence, the wrong choice of time and manner, which would be disapproved. Compare Pilate's record with that of any of the great consuls and proconsuls whom Cicero impeached of a thousand crimes before the Roman senate, and it is wellnigh stainless. Even among the greatest and best-known statesmen of that age—as Julius, Pompey, Augustus, Antony—there are few who were not guilty of far graver crimes than he. There was hardly one, I suppose, whose conscience was more sensitive and imperious; hardly one who would have been so reluctant to decree an innocent provincial to death, or who would have suffered, if popular legends may be trusted, such agonies of remorse after the unjust sentence had been pronounced. Again and again he declared, “I find no fault in this man,”—his reverence for Him growing more profound as he saw more reason to think Him not innocent only, but in some sort divine. Again and again he strove to move the Jews to compassion, and to rescue the Man they hated from their hands. And at last, when reason and conscience were overpowered by the urgencies of fear, he strove to cast on their broad and willing shoulders the whole responsibility of the crime he was about to commit. It may be doubted whether there were many Roman patricians who would have done as much, or have been so profoundly moved.

On the whole, then, I think we may safely conclude that the popular instinct—which, in all its legends, represents him as the victim of an undying remorse, as for ever seeking to cleanse his hands from a stain which all the waters of the sea could not wash out—shews a keener insight into his character, and suggests a truer estimate

of it, than the creeds of the Christian Church which condemn him to an odious immortality, as though he were a sinner above all men. And I am sure we have ample warrant for that conclusion both in the manifold ways in which, in his watchful and gracious providence, God appealed to his conscience and sought to save him from his sin; and in the merciful palliative sentence of our Lord, "Thou couldest have no power at all against me except it were given thee from above; therefore he that delivered me unto thee hath the greater sin."

I have no wish to "whitewash" Pilate. I find it hard, all who love the Son of Man must find it hard, to do common justice to any of the men who were art and part in "the deep damnation of his taking off" But there is grave reason why we should do him as much justice as we can; for it is only as we bring him within the measures of our common manhood that we can learn the lesson or take the warning of his example. So long as we think of him as an impossible monster, or even as an exceptional villain, driven on relentlessly by the memory of past crimes to still new and deeper crime, it is easy for us to evade, *i.e.* to lose, the solemn warning we ought to gain from him. In that case, he speaks only to monstrous and abandoned criminals like himself, who are by no means likely to listen to him. But how can we evade that warning if we see in him a man of like passions with ourselves, with a conscience as quick, imperious, and urgent in the moment of temptation as our own; yet falling as we fall, and suffering as we suffer from a belated and unavailing remorse? *Then* his experience comes home to us, and is full of opportune warning and instruction.

And which of us is free from sin? or even from the sin of Pilate, which shews even worse in us than it did in him? Which of us has not sinned as against Con-

science, the Christ of the heart, so also against Christ Himself, the impersonated Conscience of humanity? denying Him, crucifying Him afresh and putting Him to an open shame, from that very fear of loss and disgrace to ourselves by which Pilate was impelled? Who that knows himself would dare to affirm that he has never done a grave wrong which he knew to be wrong, in the teeth of the most urgent and authoritative remonstrances of his own conscience? By the strange mercy of God it is precisely in the moment of temptation that, with us too, the voice of conscience becomes most penetrating and commanding. It is when we are about to break a law that the authority of that law grows most clear to us, and we are most afraid lest we should incur its penalties and find them too heavy to be borne.

The sin of Pilate, then, disregard of the admonitions and threatenings of conscience when these are most imperative and minatory, is only too common a sin—a sin of which we have all been guilty again and again, and of which, I trust, we have all repented again and again.

And, no doubt, we have also been tempted to plead in our own behalf the miserable excuse which almost every writer on Pilate pleads for him. He was “compelled by his evil past,” they say. “But for earlier crimes he might have listened to the voice of conscience now, and have escaped the most damning crime of his career. It was because he had already thrice driven the Jews to the verge of revolt that he trembled to resist them, and was unable to resist them without risking place and power.” And yet, as we have seen, Pilate’s past was much less dark and evil than that of many of his compeers. Nor as we read the story of this memorable and shameful day do we feel that his past had much influence on his present conduct. Obviously he was not, and feels that he was not, shut up to a single course. He had an alternative. More than

once he trembled on the very edge of a just decision, nay, reached such a decision, and only lacked the moral courage to carry it through. We see—as we read the story we are made to feel—that he *can* break away from his evil past, if he will; that he can even surmount and conquer his present temptation, if he will; and that, at moments, he is disposed to do both. Nor do I see much reason to fear that, had he been true to himself and to his own sense of right, he would have lost much by it. Courage and justice were still qualities which the Romans could admire, low as they had fallen on the ethical scale in that corrupt and luxurious age. But, whatever else he might have lost, he need not have lost *himself*; and that is the only loss for which no compensation can be found. He was a free man. His will was his own. The wealth of the soul, the only enduring wealth, was at his command. And he seems to have had an eye for that wealth, to have appreciated it, to have longed for a clear and upright spirit; and to have felt that it was not beyond his reach if he cared to put forth his full force.

He failed precisely where so many of us fail—in that his eye was not single; in that he was fain to achieve a sovereign impossibility, and combine the service of God and Mammon, fain to gain his own soul and yet not to lose the world. “What he would highly that would he holily;” but though he “would not play false” if he could help it, he would “wrongly win” rather than fall short of his aim.

I do not deny that his past *influenced*, but only that it commanded or compelled him. Despite his past, he was so far free that, were we reading his story for the first time, we should hang in doubt of him for a while, and hope that at this point or that he would prove himself a true man, and follow the promptings of conscience, whatever might come of it. Nor do I doubt that *we* are

influenced, and in some measure constrained, by our past, or that our past sometimes stretches a long way back, even beyond the confines of our personal and conscious life. We have only to look at the sluggard, the drunkard, the glutton, those who serve any lust, and see how a man's past sins rise up against him and push him from his place if he attempts to make any stand against them. We have only to look at their offspring to see that the sins of the fathers reproduce themselves in their children; that the consequences of their evil habits and deeds run onward and downward, and may even appear in souls unborn when they die. In a very sad and bitter sense, "their works do follow them," long after they themselves have passed from the scene. To deny *that* would be to remove a most powerful incentive to the formation of good and the reformation of bad habits, and so to sap the foundation of good morals; for many a man who is comparatively reckless of his own fate will yet hesitate and struggle, he will do much and bear much rather than entail that inheritance of woe upon his children.

But, on the other hand, to affirm that a man is *controlled* or *compelled* by his past; that, if he has once fallen, he can hardly hope to recover himself; that, if he has often fallen, recovery grows impossible; that if he has inherited defects of will and taints of blood he can never hope to rise into the health and peace of a pure and good life, is, clearly, to strike a still heavier, a fatal, blow at all morality? For which of us has not inherited some taint? which of us has not fallen, and that again and again? Goodness, purity, peace are simply impossible to any man if we are compelled by our past; it is doubly impossible to any who have long been under the yoke and bondage of sin.

That an evil self-indulgent past renders a return to virtue *difficult* must be admitted; but that it renders it *impossible* must be denied in the interest of morality itself.

Just as Pilate was tempted, hindered, baffled by his past—so that he did a great wrong even when he wanted to do right—so are we, if our past in any measure resemble his. But just as Pilate might have broken away from his past, snapped his chain, and set out in a higher better path, so also may we, even though our past may have been more vile than his.

Hence all philosophies which keep at all close to the facts of human nature affirm both that we are bound, and that we are free; that we move within the limitations of necessity, and yet that we are free within those limits and may even transcend them. In so many words Emerson,¹ for example, declares that, “if we must accept fate, we are not less compelled to affirm liberty,” and advises us to make both these affirmations frankly and strongly, albeit we can never hope to reconcile them.

And, at this point at least, Religion is at one with Philosophy. It reminds us that every son of man is also a son of God, deriving much from Heaven therefore, if also much from earth. It tells us how, in his free yet inevitable love, God Himself came down in the person of his Son to snap the chain and break the entail of sin, and to set us free for the higher better life after which we aspire: how He still comes, by his Spirit, not indeed to arrest the consequences of our sins, but to infuse a new and divine energy into our souls in virtue of which we may indeed rise on stepping stones of our dead selves to higher better things. Where shall we find Necessity more solemnly affirmed than in the revelation of Jehovah to Moses (Exodus xx. and xxxiv.) as “the Lord, the Lord God, who will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon children’s children, unto the third and fourth generation”? And where shall we find Liberty more tenderly proclaimed than in the

¹ In *The Conduct of Life*. Chap. i. On Fate.

revelation of Jehovah to Ezekiel (Chap. xviii.), which ought to be written in imperishable characters on the heart of every sinful man: "The son shall *not* bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon *him*, and the wickedness of the wicked shall be upon *him*. But, if the wicked will turn from all his sins . . . and do that which is lawful and right, he shall surely live, he shall not die: all the transgressions that he hath committed, they shall not be mentioned unto him; for his righteousness that he hath done he shall live"?

Science emphasizes the law of heredity, but it also emphasizes the mystery of power, of original and incalculable force, in every new life. Philosophy asserts liberty as absolutely as necessity. And God affirms that, whereas the children's teeth *had* been set on edge because their fathers had eaten sour grapes, there shall be no more room or occasion to use this proverb in Israel, since all souls are his, and every man shall answer only for himself.

Is it not obvious to what all this conducts us, what it demands that we should believe and say? It requires us to say to all who are living a sinful life, yielding to temptations which they know they ought to resist, or to habits which they feel they ought never to have formed: "You are eating the bitter fruit of your own evil doings, or, it may be, of the evil doing of those who were before you. You are clothing these evil tendencies and habits with new strength by yielding to them. And you will hand them down, with all the new power they have acquired from you, to the children whom you love, and whom you would fain shield from all evil." But, happily, it also requires us to say to them: "However low you have fallen, however strong the bond and chain of your sins, recovery and freedom are *not* impossible to you, though they may and must be difficult. For nothing is impossible with God. And

He offers to pour into your enfeebled souls the power of a divine and endless life—of his own life. He not only promises that, if you turn from your wickedness, you shall live; He also offers to turn you from it, if only you seek or accept his aid.” And with this double message, in our lips and in our hearts, the word of the Law and the word of the Gospel, we may surely meet all the facts of human life squarely, and minister to the deepest necessities of the human heart.

S. Cox.

NO-RESURRECTION IMPOSSIBLE.

1 CORINTHIANS XV.

THIS Chapter commits the logical theologian to one or other of two conclusions:—either to the doctrine of a conditional immortality, or to the belief that, in a certain sense at least, Christ has purchased life for all men. The resurrection which St. Paul here describes is beyond all question viewed by him as identical with the doctrine commonly called the immortality of the soul; in other words, it is his conception of the future life of humanity. And yet it is quite clear that in his view no man attains to this life simply because he is a man, but only because his manhood is the member of a body whose head is the risen Christ. On the one hand, all that are to rise are here; on the other hand, unless Christ be in a sense the Saviour of the whole world, the all that are here form but an insignificant portion of the all of humanity. For our part we have no hesitation in accepting the qualifying clause as the true statement of St. Paul’s conviction. We doubt not that he looked upon Christ as at least to some extent the Saviour of all men. To what extent we do not here inquire. For our present purpose it is sufficient to state

that, in the eye of St. Paul, the salvation of Christ was at all events universal to the extent of obtaining an universal immortality. In the doctrine of the Apostle, every man who rises from the dust of death rises only because there is pulsating through his veins the risen life of Him, who is the head of that new body which includes and environs him; whatever be his relation to *spiritual* blessedness, the life which he lives in the flesh is lived by the strength of the Son of Man.

So sure is the Apostle of this universal immortality that he professes, in the passage before us, to reduce the denial of it to an absurdity. His design has been greatly misunderstood. It is often assumed that he is simply describing the awfulness of a world in which there would be no hope of immortality. No doubt he was impressed with the horror of such a scene; he tells us that, if such a fate should befall humanity, he and his fellow-Christians would be of all men most miserable. Nevertheless, this is not the thought which at present dominates the Apostle's mind. He is not thinking here of the misery, but of the impossibility, of there being no resurrection. He says that if there were no resurrection of the dead, no immortality of the soul, there would follow *five* conclusions, every one of which can as a matter of fact be disproved. The impossibility of no resurrection is concluded from the impossibility of five consequences which would flow from the supposition. Each of these impossibilities is tabulated as a positive argument for the future life.

1. The first impossible consequence may be called the argument from Mind, and is thus expressed: "If there be no resurrection of the dead, then Christ is not raised." What Paul really means to say is this: If there be no immortality of the soul, Christ is dead—the highest of minds has become extinct. It may seem as if this were a mode of reasoning which never would be used in modern times. A writer of

our day would certainly put it differently ; he would say, Are all the aspirations of the human soul to count for nothing—all the yearnings after moral purity, all the search for truth, all the thirst for beauty? Yet we think it will be found that the difference between this argument and that of St. Paul is only one of form. St. Paul's argument is also an argument from the strength of human aspiration, only, instead of looking forward, he looks back. To him the aspirations of the human soul were all fulfilled already in the image of a perfect mind. Christ was to him the realization of all that man had ever dreamed concerning the dignity of the soul ; He was the majesty of mind personified. The Apostle did not need to look forward to the possibilities of the human heart ; in Christ he beheld its actuality, its perfect bloom. He could not even imagine a more complete unfolding of the flower. The life of the Son of Man was, for him, the synonym for all that humanity ever did, or even can do, in the path of greatness ; it was aspiration crystallized into fact. Accordingly, when he says, if there be no immortality, Christ is dead, there is a deep significance in his words. It is quite equivalent to saying, what becomes of the dignity of man? The notion that Christ could be dead was to Paul a contradiction in terms. Sometimes a man gets his whole conviction of immortality from his inability to realize the death of a single soul. There are presences in this world so vivid and so strong that their removal by death dissipates the idea of death ; they are our types of immortality. But what was Christ to Paul? To say He was a strong and vivid presence is to say nothing ; He was a presence that literally filled all things. That such a being should cease to be was, for him, a contingency unthinkable, that God should suffer his Holy One to see corruption was a paradox unparalleled. Of all the impossible consequences of there being no resurrection, the most impossible, as it seemed to Paul, was this : " Christ

is not risen," for Christ was at once his proof and his exemplar of the majesty of mind.

2. The second of those impossible conclusions which St. Paul derives from the denial of immortality is expressed in the words: "Your faith is vain." Put into modern form, his meaning is this: "If Christ be not raised"—if the highest imaginable powers of the human mind have been extinguished in death, then we have an anomaly in the universe—a faculty without an object. We must remember that, in the view of Paul, faith is not a mere act of credulity; it is a faculty, a power of the soul. This is shewn by his tendency to oppose faith to sight, clearly implying that the former is an inner vision, as the latter is an outer vision. Faith with him, as with the writer to the Hebrews, is not an obscure and dubious conjecture, but an "evidence of things not seen;" it is a special organ which claims to have its special object. That object is a super-sensuous world—a world not so much future as timeless, independent of the mutations of the visible and the tangible. Is this object a delusion, or as St. Paul puts it, is faith vain? Paul says that such a conclusion is impossible. Why? It is so, because, in this case, he would be forced to acknowledge an anomaly in nature. Wheresoever he turns he can find no other trace of a faculty without an object. He sees that light has been made for the eye, music for the ear, work for the hand, beauty for the imagination. Every sense has its environment, every power its appropriate field of exercise. Is there to be one solitary exception to the rule? Is the sense of the supernatural to have no object? The sense of the supernatural is what Paul calls faith—that faculty which looks "to the things that are unseen." These unseen things are to him at once the symbols and the proofs of immortality; they are not "temporal" but "eternal." If the existence of these be a delusion, then we have an eye without light, an ear without music, a hand

without material to work upon, a sense of beauty without the symmetry to fill it; our faculty of faith is useless, objectless, vain.

From this point of view it becomes easy to understand St. Paul's collateral statement, that "our preaching is vain." For all preaching is addressed to man's sense of need—to the faculty crying for its object. The design of the pulpit is to speak to the wants of man, and to tell him that there is something waiting to supply them. If there is nothing waiting to supply them, our preaching is indeed vain, and worse than vain. It is cruel to stimulate a sense of want which no scene of existence can ever gratify; to awake a power into being which no sphere of life will ever require is a process of education which can only lead to pain. In this case it might, in a quite unique sense, be said, "Ignorance is bliss." The fact that no faculty can be vain is itself the proof that "Christ is risen."

3. This brings us to the third argument. It is different in its nature both from those that precede and from those that follow it. They are founded upon facts which appeal to the universal nature of man; this, in the first instance at least, rests on an historical experience of the Apostle's own life and on an emotion induced by it. He says, If there be no resurrection, and if therefore the highest specimen of the human mind be dead, then *I* am found a false witness for Christ, to whose rising I testify. The argument, as we have said, is, in the first instance, purely personal, and could have no weight over any doubt but the Apostle's own. He alone could be the judge of his own integrity. But if we look deeper, we shall see that even here there is involved a general argument, a principle of universal application. What Paul really means to say is: If there be no resurrection, I am myself an anomaly; "We are found false witnesses for God," *i.e.* for goodness—false witnesses for the eternity of truth, selfish witnesses for the

immortality of self-sacrifice. Such is the paradox or impossible consequence, which Paul here designs to convey. It is an anticipation of Paley's argument, but better put, and it is not difficult to see that Paul attaches to it a peculiar importance. When he has completed his train of reasoning and left all the other arguments behind, *this* seems still to leave its echo in his soul. He asks, in various forms, what possible motives he can have for cheating the world into virtue. "I protest," he says, "I die daily"—by my profession of faith in a risen Christ I make my earthly life a perpetual mortification. "If in this life only we Christians have hope in Christ, if our faith has none but an earthly motive, we are of all men most miserable." What was the human motive for which "I fought with wild beasts at Ephesus." Why stand we in jeopardy every hour if there be no resurrection? Would not the Epicurean counsel in that case be the more just and prudent one, "Let us eat and drink, for to-morrow we die."

One cannot but remark what a singular light St. Paul here unwittingly throws on his own character as a witness. He suggests even more than he means. He only wants to prove that he is not a false witness in relation to others; he powerfully impresses us with the additional conviction that he is not a false witness in relation to himself. For, as we follow him in the foregoing train of thought, we see that this man even in his Christianity is no fanatic. We see that in his highest flights of ecstasy he has never for a moment lost sight of the present world, and the possible advantage of being a votary of the present world. He has never closed his eyes to the fact that the sincere profession of Christianity carries with it a series of pains and privations in themselves not desirable. This is not the language of a fanatic, of a man so possessed with one idea that he is incapable of weighing evidence on the other side. It is the language of a sober controversialist, who is still weighing

and measuring the relative advantages and disadvantages of being a Christian, and who would certainly give preponderance to the latter if he had not had a personal experience of the immortality of sacrifice.

4. St. Paul states his fourth argument thus:—"If there be no resurrection, and if therefore Christ be not risen, ye are yet in your sins." It is an argument which is often misunderstood. The common notion that he is forecasting the misery of a world without an immortal hope has led many to give them this significance: If Christ be not risen, your sins are not atoned for; the satisfaction for human guilt has not been accepted by the Father. Now, apart from the consideration that to attribute such scholasticism to St. Paul commits the mind to a theological anachronism, there is an objection to this interpretation which is involved in its very statement. How can it be said that the misery of a world without a future lies in the fact that sin is unatoned for? It lies in the fact that there will no longer be any need of atonement, that a time is coming when sin will no longer be a horror to us, nor virtue any more a joy. If there be no resurrection, and if, as a result of that, Christ be not risen, then we are neither sinners nor saints; we are simply dead; we have neither part nor lot in moral distinctions any more.

But if we look at the passage in the light of our present exegesis, it will assume a totally different aspect; we shall see that Paul is speaking, not of a miserable consequence, but of an impossible consequence. What he means is really this: If there be no Christian immortality, there cannot be at this moment in the world a Christian life; ye are in this case yet in your sins: there is no power keeping you from evil. But your own experience tells you that this is not true; you are not in your sins. There is a life within you which is not part of your natural life, nor a product of that life—a spirit lusting against your flesh, a law of your mind

warring with the law of your members. What is it? Whence came it? How do you explain it? If there be nothing but earth and the conditions of earth, in what manner shall we account for a sentiment which transcends those conditions? If the normal bias of the human soul in the present world is toward self-interest, how can you explain the bias which impels you into deeds of self-sacrifice from day to day? If there be no resurrection, you ought to be yet in your sins; how comes it to pass that you are not in your sins?

This is clearly St. Paul's meaning. Will it be said that the mode of reasoning is behind our age? It is at all events not very far behind it. If in the previous argument St. Paul anticipated Paley, in this he has anticipated two greater men—Kant and Schleiermacher. To Kant the existence of a moral law within the soul was the very demonstration of a life transcending the present order of being. The fact that, at the very moment when a man has determined to disobey the law, there shall come to him a voice which says, *Thou shalt not*, is to the philosopher of Königsberg an irrefragable proof that the law is not given by man, an indisputable prophecy that man is already in communion with a life higher than his own. In terms still more directly Pauline speaks Schleiermacher. Instead of seeking the evidence of a risen Christ in the documents of antiquity, he seeks it in the Church of his own day; nay, in himself as a member of that Church. He asks what it is that has given rise to this stream of Christian feeling, which is ever widening into an ocean of universal love. He cannot find a source for that stream in the soil of the natural life; for it flows in a channel the reverse of what we call natural. He is forced, therefore, to seek it in a life beyond nature; and the only such life he can find is that said to have been lived by the Son of Man. Only in the continued existence of this supernatural Fountain can he

explain the continuous flow of that higher life of humanity which constitutes the being of the Church universal. One cannot but recall the similar reasoning of St. John: "We know that we have passed from death unto life because we love the brethren." The test of immortality is placed in a fact of present experience—in a life which is in us but not of us, a love which flows from the immortal Love. The evidence that Christ is risen is the consciousness that we are not in our sins.

5. We pass to St. Paul's final argument. He says: If there be no possible resurrection even of the highest life, if even Christ be not risen, then they that have fallen asleep are perished. He does not mean that they are suffering in *hell*—which in this case would be impossible—but simply that they have been annihilated, have ceased to be. This, then, is the argument from affection, since it is evident that here St. Paul directs his main appeal to the feelings of the heart. It would be unfair to say, however, that on this account it is less logical than his other arguments. The feelings of the heart are just as much facts of nature as the sensations of the body, and the intuitions of the intellect; and any scientific theory which ignores their place in nature should be the last to lay claim to the name of Positive. St. Paul, therefore, has a perfect right to appeal to the human heart, whose instincts would be violated by the denial of immortality. It is all very well, with Bruno Bauer, to sneer at what he calls the "pectoral theology;" but it is the latest word of modern science, that all knowledge is reached at first through the medium of outward or inward feeling. If feeling lies at the foundation of scientific knowledge, it surely claims some recognition in our efforts to solve the problems of the religious life.

Perhaps we shall best appreciate the force of the Apostle's reasoning if we take it in connection with his own illustration—the case of those who are "baptized for the dead."

The subject has always been considered one of special difficulty. Yet the mystery does not lie in the obscurity of the historical reference. There seems little doubt of the fact that, in the primitive Church, or in a section of that Church, there prevailed a practice of substitutionary baptism—baptism in the room of those who had died without receiving it. The difficulty is not historical; it is theological. We want to know how salvation could be given by proxy, and especially how such a man as St. Paul could lend himself to such a view. It is true he does not approve the practice, but neither does he disapprove; nay, he uses it as an illustration of something of which he does approve—the affection of the living for the dead.

The consideration of our own historical anachronisms will yield the best vindication of the Apostle's line of thought. We attribute to St. Paul a mediæval view of baptism; nay, for that matter, a mediæval view of salvation. What is the fact? Baptism in the primitive Church did not *confer* salvation; it presupposed it. It was not the election to a life of grace; it was the ordination to a priesthood or ministry of sacrifice. It assigned a man his work in the world. The man who was baptised for a dead friend devoted himself by a symbolic act to finish the work which should have been given *him* to do, to fill up that which was behind; it was a tribute of affection to the memory of the departed.

It is to this phase of mind so prevalent in the Church of Corinth that St. Paul addressed himself, in arguing with men who, in the same moment, denied the truth of a resurrection, and yet kept alive the memory and labours of the dead. He tells them that they are inconsistent. He asks them why they are so eager to perpetuate on earth an immortality which they deny to exist beyond the earth, why they are so solicitous to preserve the work when they are content to see the worker pass into oblivion. Yet the real

force of St. Paul's argument goes deeper than this. What he wants to shew the Corinthians is not so much their own inconsistency as the inconsistency which their view would attribute to God. It is here that the point of his argument really lies. To prove human inconsistency can prove nothing; it has always been in the nature of man to be inconsistent with himself. But to attribute inconsistency to God is at once to reveal an inherent weakness in our mode of reasoning, a fatal flaw in our logic. Such a flaw was evident in the reasoning of men who believed at once in the annihilation of the soul at death, and in the baptism for the dead. For, in the view of the early Church, baptism was not a human process; it was a direct act of God. It was the consecration of a human life to an earthly service: but it was a consecration not by the hands of men but by the breath of the Divine Spirit. And to St. Paul, from this point of view, the belief of the Corinthians was simply grotesque. He saw them attributing to God at one and the same moment the most heedless unconcern and the most eager solicitude for the future fate of men—an unconcern so complete as to allow the soul to perish, a solicitude so deep as to consecrate other souls for the mere purpose of carrying on, for the mere sake of perpetuating the work and memory of that which had been annihilated. To St. Paul it was a mere contradiction in terms. He might have believed in a God who had not promised man any life beyond the present; but he could not believe in a God who in one breath refused man time to finish his earthly task, and yet insisted that the task should somehow or somewhere be finished. He felt that those who accepted the practice of baptism for the dead had thereby rejected the doctrine, "they also which have fallen asleep are perished."

GEORGE MATHESON.

THE SEPTUAGINT ADDITIONS TO THE HEBREW TEXT.

THE additions¹ to the genuine Hebrew text of the canonical Scriptures, which are found in the Greek version of the Old Testament, have arisen from various sources and are of varying interest. Their antiquity cannot accurately be traced.² As we have no manuscripts of the Septuagint of pre-Christian date, we are not able to affirm that some of these *additamenta* are not of Christian origin, though there are scarcely more than one or two which, from internal evidence, can be referred to so late a date. The minor ones, with which this essay is chiefly concerned, have arisen generally from marginal glosses gradually confounded with the text, explanations of Hebrew words, double renderings, and amplifications; or they have been introduced from other places of Scripture; or they embody traditional particulars current among the Hebrews in Palestine and in Egypt. It seems quite clear that, when the Seventy's translation was read in the synagogues of Greek-speaking Jews, the readers introduced explanations of words and sentences which were gradually incorporated with the text, the scrupulosity observed in transcribing the Hebrew original not being so carefully regarded in copying the version. We shall here endeavour to give instances of these different classes; and a consideration of them will sometimes throw light on an obscure passage, or add to an incident a new feature which is interesting, if not strictly historical. We must premise that the interpolations are

¹ I am not here concerned with the added Books which are found in the Apocrypha of our English Bibles, but only with the glosses, etc., which have crept into the text of the canonical writings.

² Many of them are noted by Origen, and in his commentary on St. Matthew he speaks of the ignorance or audacity of scribes who added to, or subtracted from, the sacred Scriptures. See Grabe, *Dissert. de var. vitiis LXX. Interp.* Oxon. 1710.

very unequally distributed, some Books, as Kings, Proverbs, Daniel, Esther, having a great number, while others, as 1 Chronicles, Ezra, Nehemiah, and the Minor Prophets, exhibit none or very few. We might antecedently have expected that the historical books would be largely supplemented by unauthorized additions in the lapse of ages; and that moral precepts have a tendency to grow under the hands of scribes we may learn from the innumerable glosses which have crept into the later texts of Ecclesiasticus. It is very probable, too, that Liturgical directions, in the Psalms for instance, may have had some hand in the matter. Jerome traces tokens of Divine inspiration in some of these additions. He says:¹ “Ubi vero obelus transversa scilicet virga ÷ præposita est, illic signatur quid LXX. Interpretes addiderint vel ob decoris gratiam, vel ob Spiritus Sancti auctoritatem, licet in Hebræis voluminibus non legatur.” The opinion of St. Augustine is similar. According to him, the Holy Spirit deigned to impart some things through the medium of the Greek translators instead of using the Hebrew writers for their transmission.² In this critical age few will be found to agree with these Fathers in this view; for this would be to credit the translators with an inspiration to which they can lay no just claim, and which the manifold imperfections of their work at once disprove. But it is useful to be acquainted with the chief of these additions; for as the Fathers and mediæval writers mostly occupied themselves with the Greek and Latin versions of Scripture, taking as genuine all that they found therein, their allusions would often be unintelligible to

¹ *Præfat. in Paralip. juxta LXX.* Vol. x. ed. Vall.

² *De Civit. Dei*, xviii. 43: “Si igitur, ut oportet, nihil aliud intueamur in Scripturis illis, nisi quid per homines dixerit Dei Spiritus, quicquid est in Hebræis codicibus, et non est apud interpretes Septuaginta, noluit ea per istos, sed per illos Prophetas Dei Spiritus dicere. Quicquid vero est apud Septuaginta, in Hebræis autem codicibus non est, per istos ea maluit, quam per illos, idem Spiritus dicere, sic ostendens utrosque fuisse prophetas.”

a student who knew only the Hebrew text or versions founded upon it.

Thus St. Chrysostom, in his Commentary on Colossians (i. 20), says: "As the gifts are great, so is our punishment great also. It is not possible for him that hath fallen from Paradise to dwell in front of Paradise." The last words are intended as a quotation from Genesis iii. 24, where the Hebrew gives merely: "So he drove out the man." But the Greek version adds: "And he placed him in front of Paradise," κατόκισεν αὐτὸν ἀπέναντι τοῦ Παραδείσου τῆς τρυφῆς, and hence Chrysostom derives his notion. "That Psalm," says St. Gregory (*In Job* i. 12) "is entitled 'for the Octave,' wherein joy for the Resurrection is proclaimed," where the Father is referring to Psalm vi., the title of which is according to the Greek, *Εἰς τὸ τέλος, ἐν ὕμνοις ὑπὲρ τῆς ὀγδόης*.

We proceed now to set forth a few out of many specimens of the additions arranged under various heads for the sake of order and convenience.

I. The least interesting class of additions is that which is composed of passages introduced from other places of Scripture, either for explanation or by mere inadvertence. Probably the parallel passage was written on the margin of some copy, and thence transferred to the text by some indiscriminating scribe. Thus in the case of the doom pronounced on the Israelites in the wilderness (Num. xiv. 23), that none of those who had provoked the Lord should enter the promised land, it was natural to add from Deuteronomy i. 39: "But their children which are with me here, as many as have no knowledge of good or evil, every young one who hath no experience, to them will I give the land." There are many more intercalations of the same character in the Pentateuch,¹ but they are of no im-

¹ *E.g.* Deut. vi. 4 compared with iv. 1, 2, v. 31; *Ibid.* vii. 22 compared with Exod. xxiii. 29; Deut. xxxii. 44 compared with xxxi. 22.

portance. More curious is the introduction into Hannah's prayer (1 Sam. ii. 10) of a passage from Jeremiah (ix. 23, 24), which however has been altered in the transference: "The Lord will make his adversary weak; the Lord is holy. Let not the prudent glory in his prudence, and let not the mighty man glory in his might, and let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth the Lord, and that he doeth judgment and righteousness in the midst of the earth." The Danite spies on their return from Laish make a fuller report according to the LXX. than that given in the Hebrew, the additional matter being gathered from other passages (Judg. xviii. 9): "And they said, Arise, and let us go up against it; for we entered the land and walked about therein even unto Laish, and we saw the people that dwelt in it in hope according to the decree of the Sidonians,¹ and they had no word with Syria; but arise, and let us go up against them." When Joab sent a messenger to David to inform him of the death of Uriah, the crafty leader warned him of the probable expression of the king's anger before he had completed the message. The interpolator has accordingly made David use the words which Joab put into his mouth: "And David was angered against Joab, and said to the messenger, Wherefore approached ye nigh unto the city to war against it? Knew ye not ye would be struck from the wall? Who smote Abimelech the son of Jerubbaal?" etc. (2 Sam. xi. 22). One of the longest additions in the Book of Kings (1 Kings ii. 35), gives an account of Solomon's works and doings gathered from other passages, with some few new matters which will be mentioned further on. In the Second Book of Chronicles many originally brief narratives are augmented by glosses derived from Kings;² and in the Proverbs

¹ The words are, ἐν ἐλπίδι κατὰ τὸ σύγκριμα τῶν Σιδωνίων.

² 2 Chronicles xxxv. 20 compared with 2 Kings xxiii. 24; *ibid.* xxxvi. 2

paragraphs are sometimes repeated in different places where they are supposed to be agreeable to the context. Thus in Chapter i., after verse 6, is introduced the paragraph, "The fear of the Lord is the beginning of wisdom, and a good understanding is to all those that do thereafter;" where the first clause is taken from Chapter ix. 10, and the conclusion from Psalm cx. 10. Similarly, after verse 22, of Chapter iii., we find the addition (from verse 8): "It shall be health to thy body and cure to thy bones." The same thing occurs in the Prophets. Thus in Jeremiah i., the encouragement, "I am with thee to deliver thee, saith the Lord," is found in the seventeenth as well as in the nineteenth verse; and in Chapter iii. 18, to the prophecy, "And they shall come together out of the land of the north," the LXX. have added from Chapter xxiii. 8, "And from all the countries." Sometimes we have a compilation from different places of Scripture, of which we have a notable instance in Psalm xiii. according to the Vatican and Sinaitic MSS., where the *cento* given by St. Paul in Romans iii. 10-18, is found in the Greek text under verse 3. What the history of this passage is, it is not easy to say. It is included in brackets by the first corrector of the Sinaitic Codex; and this, together with its absence from the Alexandrian MS. and the Syriac version, occasions a strong presumption against its genuineness; unless we conclude that the Apostle himself did not compose the passage, but found it so placed in his copy of the Greek Scriptures and quoted it in all good faith. That it had its present position at a very early period is proved by its appearance in the Latin Vulgate.¹

compared with 2 Kings xxiii 31; verse 4 compared with 2 Kings xxiii. 31 ff; verse 5 compared with 2 Kings xxiv. 1 ff.

¹ Augustine comments upon the passage as found in the Vulgate. Cassiodorus seems to consider it genuine. Jerome (*Prefat. in Isai. 57. Ad Eustoch.*) and Bede say it is introduced from Romans. St. Chrysostom, Arnobius, and other ancient commentators omit all notice of it.

II. Closely allied with additions of this character, though of course possessed of less authority, are certain amplifications of existing details which often confront us. Of such unauthorised intercalations a famous instance is the speech of Job's wife (Chapter ii. 9). The interpolator has here given rein to his fancy in the following fashion :¹ " Now after much time had passed, his wife said to him, How long wilt thou endure patiently, saying, Let me wait yet a little while, expecting the hope of my salvation ? For lo ! thy memorial is perished from the earth, even thy sons and daughters, the pangs and labours of my womb, which I suffered in vain with many a toil. And thou thyself in corruption of worms sittest all night long under the open sky, while I am a wanderer and a servant, roaming from place to place, from house to house, expecting the sun when it will set, that I may rest from my toils, and from the grasping pains which now straiten me. But utter some word against the Lord, and die." All this gloss, as an old commentator² remarks, seems to have been founded on the one word " still,"—" Dost thou *still* retain thy integrity ?"—the writer thinking it only according to woman's nature that Job's wife should shew him how his misfortunes affected herself. Achish's speech to David (1 Sam. xxix. 10) is thus amplified : " And now rise early in the morning, thou and thy lord's servants who have come with thee, and go unto the place where I appointed thee ; and lay not up in thy heart any word of evil against me, for thou art good in my sight." The request of David to Hushai (2 Sam. xv. 34), is made more effective by additional considerations : " But if thou return unto the city, and say

¹ St. Chrysostom (*Hom. in 1 Cor.* xxviii) has commented at some length on this speech of Job's wife, representing her as the agent of the Devil, who left her alive when he destroyed the rest of her family, because he reckoned that if by a woman's means, as he said to himself, " I was able to cast mankind out of Paradise, much more shall I be able to trip up Job on the dunghill."

² Pineda, in *Job l.c.* vol. i. p. 156.

to Absalom, Thy brethren are passed over, and the king is passed over behind me; and now I am thy servant, suffer me to live; as I was thy father's servant formerly and lately, so now also I am thy servant; then thou shalt defeat the counsel of Ahithophel." The words which Elisha addressed to the children who mocked him (2 Kings ii. 24) are given in the Alexandrian MS. as: "O children of transgression and idleness!" The message of Mordecai to Esther, through the eunuch Hatach, is thus amplified (Esth. iv. 8): "And he bade him charge her that she should go in unto the king, and make supplication unto him and beseech him for her people and her country, remembering, said he, the days of thy humiliation, how thou wast brought up by my hand, because Haman the vizier¹ hath spoken to the king against us to put us to death. Call thou upon the Lord, and speak to the king concerning us, and deliver us from death." These amplifying statements are not confined to historical portions of the Old Testament; they are frequent in the other books also. Thus where Isaiah says (lviii. 11): "The Lord will strengthen thy bones; and thou shalt be like a watered garden, and like a spring whose waters fail not;" the LXX. add (according to the Alexandrian MS.) partly from Chapter lxvi. 14: "And thy bones shall spring up as a herb² and shall be fat, and they shall inherit generations of generations." "My heart maketh a noise in me" (Jer. iv. 19) is expanded into, "My mind quivers, my heart is convulsed;" and in order to make the picture more complete, to the clause (verse 29) "they go into the thickets" (which is translated, "they plunge into caves"), is added, "they hide themselves in the groves." So when the Spirit entered into Ezekiel (Chapter ii. 2), the translator is not satisfied with the simple statement, "He set me upon my feet," but must introduce the words, "and

¹ Ὁ δευτερεύων τῷ βασιλεῖ, "who holds the next place to the king."

² Comp. Eccles. xlv. 12.

he took me up and raised me." "I will make them [*i.e.* the vines and fig trees] a forest,"¹ says the Lord by Hosea (Chap. ii. 12), "and the beasts of the field shall eat them;" "and," adds the glosser, "the birds of heaven and the creeping things of earth." The announcement (xiii. 4), "I am the Lord thy God," is expanded into, "He who stablisheth the heaven and createth the earth, whose hands created all the host of heaven; and He never displayed them unto thee that thou shouldest go after them." So, in other passages, the heaven and the earth are not deemed a sufficient description without the addition of "the sea and dry land;"² and the promise in Haggai ii. 9: "In this place will I give peace," is amplified into, "even peace of soul for a possession to every one who undertaketh to restore this temple;" and the comforting assurance, according to the Greek text (Psalm xviii. 36): "Thy correction has altogether raised me up," is enlarged by the words, "yea, thy correction itself shall teach me."

III. Some of the additions may be regarded as restoring words or clauses which have dropped out of the Hebrew text. A well-known instance of this kind occurs early in Genesis (iv. 8), where the Hebrew gives: "And Cain said unto Abel his brother," but adds no speech, going on, "and it came to pass when they were in the field," etc. Here the Greek version, coinciding with the Samaritan Pentateuch, the Syriac, and the Latin Vulgate, introduces the lost clause, "Let us go into the field." That this was no late gloss may be inferred from its citation by Clemens Romanus,³ and in the Jerusalem Targum. There are other additions of the same character in Genesis. When Joseph would bring his brethren back from their homeward journey, he sends his steward after them with the message: "Where-

¹ μαρτύριον, LXX.

² *E.g.* Hagg. ii. 21.

³ *Ep. ad Cor.* iv. 6. On the other hand, the Hebrew word translated "talked" in our version, is often thus used absolutely, as in Exod. xix. 25; 2 Chron. ii. 11.

fore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth?" (Gen. xlv. 4, 5). The Hebrew here does not mention what they were accused of doing; but the Septuagint inserts the clause: "Why have ye stolen the silver cup?" (κόνδυ¹). Again, in the story of Hagar we read (xxi. 16): "And she sat over against him (Ishmael), and lift up her voice and wept. And God heard the voice of the lad,"—nothing having been said of the cry of the child. But the LXX., here followed by no other version, make the affair plain by adding, τὸ παιδίον, "the child lifted up his voice."

An instance of the restoration of a dropped clause is probably to be found in Psalm cxlv. This is an alphabetical hymn of praise, each verse beginning with one letter of the Hebrew alphabet; but the letter *nun* is wanting. It is just possible that the omission is intentional in order to make the Psalm consist of three stanzas of seven verses each; on the other hand, a verse may have been lost from the original text and be preserved in the Greek, Syriac, and Latin. Thus these versions read in verse 14, "The Lord is faithful in all his words, and holy in all his works"; and this is not a mere repetition of verse 17, the first clause of which is quite different, viz.: "The Lord is righteous in all his ways."

IV. Some of the additions are explanatory of the text, and have evidently been introduced from marginal annotations made by readers. Thus in Genesis ix. 20 the original doubtless was ἄνθρωπος γῆς, a natural rendering of the Hebrew. A copyist, thinking this ambiguous, placed γεωργός in the margin, and hence we get in the present text ἄνθρωπος γεωργὸς γῆς. Noah sends forth the raven from the ark "to see if the water had abated" (Gen.

¹ The Vulgate has: "Scyphus quem furati estis, ipse est in quo bibit dominus meus." The Syriac too gives: "And ye have stolen this cup in which," etc. So the Targum Onkelos.

viii. 7¹), a reason which is not given in the Hebrew till the mission of the dove; it is explained that the "six hundredth and first year" (ver. 13) is "in the life of Noah"; Isaac goes unto the land of the East "to Laban the son of Bethuel the Syrian, and brother of Rebecca mother of Jacob and Esau" (xxix. 1); the sons of Jacob who answered Shechem and Hamor deceitfully are explained to be "Simeon and Levi, brothers of Dinah, and sons of Leah" (xxxiv. 14); when Reuben committed his act of incest and Israel heard of it, "it appeared evil in his eyes" (xxxv. 22). To the phrase, "I lift up my hand unto heaven" (Deut. xxxii. 40) is added the gloss, "I will swear by my right hand." Barak gives the reason why he refuses to go on his perilous expedition by himself: "For I know not the day in which the Lord will send his angel with me to give me good success" (Judg. iv. 8). The mother of Sisera looks forth from the lattice "that she may see those who are returning with her son" (ibid. v. 28). When Samuel had left Saul, after the king in his impatience had offered the sacrifice, "the rest of the people," we are told,² "went up after Saul to meet the host which attacked them when they came from Gilgal unto Gibeah of Benjamin." In the fifteenth Chapter of the same book, in order to make Saul's apparent obedience and real impiety more evident, the Greek, followed by the Vulgate, interpolates after the words "and Samuel came to Saul" (ver. 13): "And, lo, he was offering to the Lord a whole burnt offering of the chief of the spoil which he had taken from Amalek." When Absalom's servants set Joab's field on fire, it appeared to the translators that it would be more consistent that the statement should be made of the news of the outrage being conveyed to the owner. Accordingly they and the Vulgate thus supply the omission: "And the

¹ Codex B omits the clause.

² 1 Sam. xiii. 15. This addition is found in the Vulgate. Cf. Jerom. *Quæst. Hebr. in Gen.*

bondservants of Joab came to him with their clothes rent, and say, The servants of Absalom have set the field on fire" (2 Sam. xiv. 30). The reference to the words of the man of God who foretold Josiah's acts at Bethel (2 Kings xxiii. 16) is elucidated by the Greek: "According to the word of the Lord which the man of God proclaimed when Jeroboam on the Feast-day stood at the altar. And he turned and lifted up his eyes on the tomb of the man of God, who spake these words, and said, What is that," etc. The obscurity of a verse in Proverbs (xxvii. 21) is illuminated by a gloss. "The refining pot for silver and the furnace for gold, so is a man according to his praise," or as the Seventy paraphrase, "but a man is tried by the mouth of them that praise him," and the Vulgate, "*sic probatur homo ore laudantis.*" If a man remain humble and be not puffed up by the good opinion of others, it is a sign that his virtue is pure and not dross. In Hosea vi. 1 the dependence of the following words on the preceding, which is broken by the division of the Chapter, is well brought out by the Seventy, who insert *λέγοντες* at the end of the foregoing verse, thus: "In their affliction they will seek me early, *saying*, Let us go and return unto the Lord," etc. In the case of the Reubenites and Gadites, when there was a question raised about their settling on the East side of Jordan (Num. xxxii. 30), Moses ordained: "If they will not pass over with you armed, they shall have possessions among you in the land of Canaan." This direction seemed to be wanting in clearness to the interpreters, who accordingly read: "If they shall not pass over with you armed unto the war before the Lord, then ye shall bring over their gear, and their wives, and their cattle before you into the land of Canaan, and they shall have an inheritance among you in the land of Canaan." Speaking of the allotment of the tribe of Ephraim, the text notes that they drove not out the Canaanites that dwelt in Gezer, but that these

aliens lived among them "unto this day" (Josh. xvi. 10); the Seventy add, obtaining their information from 1 Kings ix. 16¹: "Until Pharaoh, king of Egypt, went up and took the city, and burned it with fire, and slew the Canaanites and the Perizzites, and those who dwelt in Gezer, and Pharaoh gave it as a dowry unto his daughter." Similarly, after recording (Josh. xix. 47) the capture of Leshem, and the change of its name to Dan, the Greek proceeds: "And the Amorite continued to dwell in Aijalon and Salabim (Shaalbim); and the hand of Ephraim was heavy upon them, and they put them to tribute." This is plainly derived from the Hebrew of Judges i. 35, where, curiously enough, the translators give quite a different rendering: "And the Amorites began to dwell in the mountains of the myrtle grove, where are bears and foxes";² taking the proper names as common. And indeed Aijalon is usually considered to mean "a place of deer," and Shaalbim, "foxes," or "jackals." In the following verse another interpolation occurs, derived from Judges i. 34: "And the children of Dan drave not out the Amorites who oppressed them in the mountain, and the Amorites suffered them not to come down into the valley, and forced from them the boundary of their inheritance." These and the like additions seem to have been made with the view of rounding off a subject, and saying at once all that had to be stated about it. At other times the addition completes the sense of a clause, or removes some supposed abruptness of conclusion. Thus at the end of the fourth Chapter of Proverbs, after the verse (27), "Turn not to the right hand nor to the left; remove thy foot from evil"; the LXX. intercalate, followed herein by the Vulgate: "For the ways on the right hand the Lord

¹ This passage is omitted in the Vatican and Sinaitic MSS.

² This is according to the Alexandr. Codex. The Vatican reads: ἤρξατο ὁ Ἀμορραῖος κατοικεῖν ἐν τῷ ὄρει τῷ ὀστρακῶδει, ἐν ᾧ αἱ ἄρκτοι καὶ ἐν ᾧ αἱ ἀλώπεκες, ἐν τῷ Μυρσινῶνι, καὶ ἐν Θαλαβίν. The Vulgate is explanatory: "Habitavit in monte Hares, quod interpretatur, Testaceo, in Aialon et Salebim.

knoweth, and perverse are those on the left; but he himself shall make thy paths straight, and shall direct thy going in peace." The addition must refer to the last charge of verse 27, "Remove thy foot from evil," for the Lord approves upright conduct, but hates left-handed crooked ways; and if you cleave to the former He will prosper you in your going out and coming in. The first clause in the Original, "Turn not to the right hand nor to the left," must be taken as enjoining the hearer to choose the mean, which, as Aristotle has taught us, virtue aims at. Sometimes the addition takes a geographical line, either interpreting the Hebrew name or defining more accurately the position of a place. "The land of Moriah" (Gen. xxii. 2) is "The high land"; Goshen is "Goshen of Arabia" (*ibid.* xlv. 10); Sidon is "Sidon the Great" (2 Sam. xxiv. 6); Padan-Aram is "Mesopotamia of Syria" (Gen. xxviii. 2). Among the strong (*ὀχυράς*) cities built by the Israelites for Pharaoh is "On, which is Heliopolis" (Exod. i. 11), most probably a mistake, as the city and temple were already existing in Joseph's time. In many cases the explanation is quite unnecessary, as in 1 Kings xxi. 27, where, in the account of Ahab's repentance after the message of Elijah, how he fasted and lay in sackcloth and went softly, the LXX. foist in the clause, "On the day in which he smote Naboth the Jezreelite." "Trust ye not in lying words," says Jeremiah (vii. 4), "For they shall not profit you at all," adds the translator. There could be no mistake about the meaning of the note of time in Exodus xl. 17: "It came to pass in the first month in the second year"; yet the LXX. think it necessary to add "After they came out of Egypt." The duties of Aaron and the priests had been already amply defined, but the Greek text inserts particulars (Exod. iii. 10) which are plainly not needed in this place: "Thou shalt appoint Aaron and his sons (over the tabernacle of testimony), and they shall

guard their priest's office (and all the things about the altar and the things within the veil).¹ "Bring forth the blind people that have eyes," says the Lord in Isaiah xliii. 8. Here surely the metaphor is plain enough and needed not the gloss, "And their eyes are as it were blind," in order to shew that natural loss of sight was not meant.

There are some intercalations which are not only not required by the context, but which really disturb and confuse the necessary connection. Thus in the famous passage concerning Wisdom in Proverbs viii., after she has said (verse 21): "That I may cause those that love me to inherit substance; and I will fill their treasures"; we have the clause: "If I have announced to you things which are done daily, I will be mindful to number things of old." This, I suppose, is meant to introduce the mention of the eternity of Wisdom which follows; but it is clumsy and unnecessary. The proper antithesis in the passage (Prov. xv. 1): "A soft answer turneth away wrath; but grievous words stir up anger," is spoiled by the addition at the beginning of the first clause, "Anger destroyeth even the prudent." An instance of an addition which is due to ignorance on the part of the scribe occurs in Proverbs xi. 14. "Where no counsel is the people fall," says Solomon; "Where no government is, they fall as leaves," is the present Greek text. Whence came the interpolation? Probably the original was *πίπτει φυλή*; the transcriber not understanding this use of *φυλή* as meaning "people," (though it occurs in this sense in Chap. xiv. 34), changed it into *ὥσπερ φύλλα*, and then, having eliminated the subject of the verb, made *πίπτει* become *πίπτουσιν*. In Lamentations i. 14, we have the clause: "The Lord delivereth me into the hands of those against whom I am not able to stand," which the LXX. render: *ἔδωκε Κύριος ἐν χερσὶ μου ὀδύνας, οὐ δυνήσομαι στήναι*. There is nothing

¹ The words in brackets are the additions.

to represent *ὀδύνας* in the Hebrew, and it seems to have obtained its position in the text in this way. Probably the translator wrote *ἔδ. Κ. ἐν χειρί με' οὐ δυνήσομαι στήναι*. Then *με' οὐ δυν.* was first changed into *μου ὀδύνας*, and next the sentence was completed by restoring *οὐ δυνήσομαι*, and adding *στήναι*.¹

Sometimes these explanations take an etymological form, and are not uniformly successful. In Genesis xix. 37-38, the names of Moab and Ammon are explained thus: "The elder bare a son and called his name Moab, saying, 'From my father.' And the younger also bare a son and called his name Ammon, saying, 'Son of my kindred.'" The latter interpolation is the recognized translation of Ben-Ammi, the reading in the Hebrew text. About the former there is great controversy, but the interpretation of the LXX. is followed by Josephus (*Ant.*, I. xi. 5) and the Jonathan Targum, and has something in its favour. The name of Leah's fifth son is translated: "She called his name 'Issachar,' that is, 'hire,'" (Gen. xxx. 18). The wilderness of Ziph is continually explained by "the parched land."³ The angel in Daniel iv. 13 (according to the Alexandrine

¹ Here is another instance of ignorance in a scribe leading to unauthorised interpolations. Proverbs v. 5: "Her feet go down to death; her steps take hold on hell." This simple sentence becomes: *τῆς γὰρ ἀφροσύνης οἱ πόδες κατὰ-γουσι τοὺς χρωμένους αὐτῇ μετὰ θανάτου εἰς τὸν ᾗδην, τὰ δὲ ἔχρη αὐτῆς οὐκ ἐρείδεται*. Here we notice, first the unnecessary addition of *τῆς ἀφροσύνης*; then, the paraphrase *τοὺς χρωμένους αὐτῇ*; and the addition of *οὐκ* in the last clause. The Original must have been: *οἱ πόδ. αὐτῆς κατὰ γ. εἰς θάνατον, εἰς τὸν ᾗδ. τὰ χ. αὐτ. ἐρείδεται*. An ignorant transcriber, not understanding this, removed *εἰς τ. ᾗδ.* into the first clause, and enforced *ἐρείδεται* (which is used as in iv. 4; xi. 16) by inserting *οὐκ*. Frankel, *Vorstud. zu der Sept.* As used originally *ἐρείδεται* is very forcible. "Libido est fulcrum et basis inferni," says an old commentator.

² The Alexandrine Codex omits the second *λέγουσα*. In verse 38 the Vulgate reads: "et vocavit nomen ejus Ammon, id est, filius populi mei." On the name "Moab" the following is Corn. à Lap.'s comment: "Impudens fuit hæc filia in congressu cum patre, impudentior in nomine prolis quo crimen suum publicat."

³ 1 Sam. xxiii. 14, 15, 19. The Alex. and Vat. MSS. differ considerably in the wording of these passages.

Codex) is εἶρ ἐγρήγορος ; in Isaiah xix. 7 τὸ ἄχι, the Hebrew יִיֶּרֶם, is explained τὸ χλωρόν.

V. The most obvious additions are those that have arisen from double renderings of a Hebrew word or phrase. These are of some small value in increasing our knowledge of the Original, and shewing different views which may be taken of the same passage. In some cases we can trace the process by which the present Greek text has been reached. Thus in Exodus xxii. 17 : ἐὰν δὲ ἀνανεύων ἀνανεύσῃ καὶ μὴ βούληται ὁ πατήρ αὐτῆς δοῦναι αὐτὴν αὐτῷ γυναικα, the words μὴ βούληται are evidently another rendering for ἀνανεύων ἀνανεύσῃ by some one who wished to explain the Hebraic phrase *ānan. ānan*. A later copyist, not having the Hebrew before him, and desirous of making the sentence more connected, inserted καὶ, and thus produced the present text. Similarly in Isaiah ii. 19, the rendering εἰς τὰς σχισμὰς τῶν πετρῶν has been introduced from the margin and coupled by καὶ to εἰς τὰ σπήλαια, making the redundant clause : “entering into the caves and into the clefts of the rocks.” And in Ezekiel iii. 6 the double renderings ἄλλοφώνους and ἄλλογλώσσους have been joined by ἦ at the hand of the transcriber. “The mighty are spoiled,” says the Prophet Zechariah xi. 2 ; μεγιστᾶνες ἐταλαιπώρησαν wrote the translator ; a reader gave the alternative μεγάλοι in the margin, and the scribe makes the clause μέγας μεγιστᾶνες ἐταλαιπώρησαν. Very commonly the double renderings are placed one after the other with no attempt to piece them together. A very conspicuous example is found in Deuteronomy xxiii. 17, where the verse is simply twice translated in parallel terms.¹ So Proverbs xiv. 22 : “They that go astray devise evil, but good men devise mercy and truth. The devisers of evil know not mercy and truth ; but compassion and faithfulness are with good

¹ Philo seems to acknowledge both renderings. *De Migr. Abr.*, §. 39 (vol. i. p. 472) ; *De Victim. Offer.*, §. 12 (vol. ii. p. 260).

devisers." In Lamentations iii. 22, the double rendering is very clumsily managed, running thus: "It is the Lord's mercy that he left me not, that his compassions came not to an end. Have mercy, Lord, that we came not to an end, that his compassions came not to an end,"¹ There is a double version of a clause in Isaiah vii. 16, which is interesting: "Before the child shall know good or evil, he refuses evil to choose the good." In Habakkuk iii. 2, we meet with two stiches doubly or triply translated, thus: "O Lord, I have heard the report of thee, and was afraid; I considered thy works, and was amazed. In the midst of the two living creatures² thou shalt be known; as the years draw nigh thou shalt be well known; when the time is come thou shalt be revealed; in the troubling of my soul, in wrath, remember mercy." The ordinance for the priests (Lev. x 9), is this: "Do not drink wine or strong drink when ye enter the Tabernacle of testimony, or when ye approach the altar," the latter clause being another translation, the conjunction "or," being doubtless introduced by the transcriber. When Caleb's daughter Achsah wanted to ask a favour of her father, we are told (Judges i. 14) that "when she came to him, she lighted from off her ass." But the LXX. translate: "She began to murmur upon her beast, and she cried from her beast, Thou hast given me possession in a south land." In the parallel passage in Joshua (Chap. xv. 18) the Greek version adheres to the rendering, "And she called from her ass." We need not here discuss the meaning of the word thus rendered by three different

¹ Ἐλέησον Κύριε, ὅτι οὐ συνετελέσθημεν, ὅτι οὐ συνετελέσθησαν οἱ οἰκτιρμοὶ αὐτοῦ. The Vatican MS. inserts before ἐλέησον the words μῆνας εἰς τὰς πρωΐας, which Brenton renders: "Pity us early every month."

² Ἐν μέσῳ δύο ζώων. Some refer this dark saying to the "beasts" mentioned in Dan. vii. 4, 5, others to "angels and men," others to "Jews and Gentiles;" others again read ζῶν, "two lives." Thus Eusebius and Theophylact.

expressions ; but it seems strange that such evident defects should have been allowed to remain in the Greek version, and that correctors were not found to purge the text of such excrescences. When we find such obvious double renderings as “with me after me,”¹ “face to face falling one against the others ;”² “and they anathematized it and they destroyed it,” “I will return it and I will pay it back to thee,”³ we must conclude that the critical ability was well nigh dormant when it handed down to posterity passages so plainly composite. In some few cases the sources of the combinations can possibly be traced. Speaking of Moab, Isaiah (Chap. xv. 3) says : “On the tops of their houses and in their streets every one shall howl.” The present Greek text gives the tautological phrase, *καὶ ἐν ταῖς πλατείαις αὐτῆς καὶ ἐν ταῖς ῥύμαις αὐτῆς*. The latter was doubtless the original rendering : the former is found in Aquila’s version, and was transferred from thence to the Septuagint. So in Psalm xviii. 36 we find now, “And thy correction perfectly raised me up (*ἀνώρθωσε*), and thy correction itself shall teach me (*διδάξει*).” This double rendering is confirmed by the Vulgate, which gives : “Et disciplina tua correxerit me in finem, et disciplina tua ipsa me docebit.” The former of the two renderings is the original one, the latter is added from the version of Theodotion. A few more instances may be given under this head. Proverbs xxix. 25 : “Fearing and reverencing men, they shall be tripped up ; but he that trusteth in the Lord (*ἐπὶ Κύριον*) shall be glad. Impiety causeth a man to stumble ; but he that trusteth in the Lord (*ἐπὶ τῷ Δεσπότῃ*) shall be saved.” Proverbs xxxi. 26 (speaking of the virtuous wife) : “She openeth her mouth heedfully and lawfully, and she places order on her tongue. She openeth

¹ Gen. xxiv. 5.

² Exod. xxvi. 5 : *ἀντιπρόσωποι ἀντιπίπτουσαι εἰς ἀλλήλας ἐκάστη.*

³ Judg. i. 17 ; xvii. 3. So, a most flagrant instance : *ὁ μὴν ἐβδομηκοστὸς ἔβδομος*, 1 Kings viii. 2.

her mouth wisely and legitimately,¹ and mercy is hers." Hosea vii. 7: "They all were heated as an oven, their hearts were as when a fire burneth." Micah vi. 1: "Hear ye now the word of the Lord what the Lord saith." Exodus xxviii. 20: "Covered round about with gold and bound together with gold." Haggai ii. 13: "Defiled or impure in soul." In all these cases a reference to the Hebrew will shew the reason of the double rendering, and serve possibly as a guide to the correct translation of the word or clause.

WILLIAM J. DEANE.

BRIEF NOTICES.

MIRACLES: AN ARGUMENT AND A CHALLENGE. *By Samuel Cor, D.D.* (London: Kegan Paul, Trench & Co.) It has not been my habit to have my own books reviewed in this Magazine by some friendly hand, but myself to give a brief uncoloured description of their contents and aim. I should have thought my motive for taking that course would have been apparent to every one, had I not been charged, by a hasty critic, with want of modesty in "reviewing" my own works, which is precisely what I have carefully avoided. For I could hardly ask a friend to review me in my own Magazine without making it very hard for him to pronounce any censure which I deserved; and I could hardly be expected to ask an enemy to cut me up; nor, indeed, did I know where to find one. Happily, however, I need not expose myself to any reflection of that kind this time. For my little book on *Miracles* had not been out a month before two considerable reviews of it appeared, the one favourable, and the other unfavourable. That I may not wound the delicate susceptibilities of any critic

¹ νομοθέσμως, a most uncommon word. In the former paragraph it is ἐννόμως. The last of portion this chapter is full of these double renderings: e.g. πολλὰι θυγατέρες ἐκτῆσαντο πλοῦτον, πολλὰι ἐποίησαν δύναμιν· σὺ δὲ ὑπέρκεισαι καὶ ὑπερῆρας πάσας.

who *reflects* on what he has not read, instead of describing the contents and aim of the little book before me, I will simply give a very brief abstract of these two reviews, and leave my readers to form their own opinion, after they have heard both sides.

The Spectator (July 12th) opens its review thus: "This admirable little book is a republication of three articles in *The Expositor* for 1882 and 1883, in which the relation of miracle to the Bible is carefully studied and described, and in which probably the best *rationale* of miracles known to us, as studied by the light of modern science and philosophy, is given. Dr. Cox's view is a view of miracles which we have often enforced in these columns." Then follows a very able summary of the main argument of the book, illustrated by deftly chosen quotations, in which the reviewer points out, what I had failed to notice, that the view of miracles which I endeavour to uphold is sanctioned and confirmed by the Scriptures both of the Old Testament and the New,—thus adding greatly to its value and force; and compliments me on "the admirable force and lucidity" with which the argument, so far as it goes, is conducted. And the article closes with the sentences: "It seems to us that it would not be easy to explain better the true nature of miracles, nor the relation between miracles and the answer to prayer. In conclusion, we cannot too highly recommend this terse and lucid little book to the notice of our readers."

On the other hand, the writer in *The Christian World* (July 10th), after a brief exordium on the duty of Christian controversialists to conduct their differences without "the slightest abatement of respect," or "the slightest infraction of courtesy," declares that, after careful and deliberate examination, he can accept neither my statement of the problem nor my solution of it. Not that my statement is "absolutely incorrect." It is "indefinite and ineffective rather than demonstrably wrong." Then follows a summary in which my argument is so curiously vulgarized that I had much ado to recognize it; and the writer concludes with the verdict, "He has taken up the whole matter by the wrong handle," and points out how I ought to have taken it up.

And here I might leave the reader to decide to which of those two critical authorities he will give the greater weight, were it not that the writer in *The Christian World* raises a clear question

of fact which is easily determined, and on which I should have thought no man who has studied theology would have had a moment's doubt. With that superior air into which we are all too apt to slip—and the more apt the less our warrant for it—when we assume the chair of the critic, he says: “Mr. Cox, *if he reflects for five minutes*, will perceive that no such achievements as he calls miracles (*i.e.* modifications of the natural order by the incoming force of the Will whether human or Divine) have ever been regarded by man as miraculous,” or, as he puts it in another sentence, “have ever been given out by God or looked upon by man as miraculous!” Have they not? Then how does my critic get over the facts embodied in the following passage from a very thoughtful and suggestive book recently published—*The Gospel of Divine Humanity* (p. 137): “Our word, ‘miracle’ had not even among the Romans, from whom it is derived, the sense of something supernatural. The Seven Wonders of the World were called *miracula*, although works of art. In the Old Testament, the word in some places translated *miracle* in the Authorized Version is applied to the sun, moon, and stars, ‘Let them be for *signs*.’ In no case are the wonderful works of our Lord or of his disciples spoken of as violations or even suspensions of law, any further than the operations of a higher law may be said to interfere with the lower; as when a stone, being held in the hand, does not fall to the ground is no suspension of the law of gravitation. The writers of the Sacred Records cannot be held responsible for mistaken constructions put upon their simple narration of facts. The adherence to an erroneous conception of miracle, as violation or suspension of law, has needlessly perplexed the minds of many sincere souls.”

This sentence too, from the same gifted pen, will bear and reward reflection. “To Him who could work not merely on nature, but on that substance, spirit and life, which underlies and makes nature, changing water into wine and stilling a storm were works as surely according to unvarying law as the natural growth of the vine and the calming of every tempest.”

So also will the following paragraph:—

“To the Lord of nature, all natural forces are in perfect subjection. Jesus never laid claim to the working of miracles in the popular sense. His works are *signs*, powers or forces: signs that the Perfect Man had appeared to exercise his rightful sovereignty.

Through the opening of all degrees of life in Himself, He saw and worked on what, to us, is the unseen reality of nature. We, having merely the bodily and mental senses in activity, can work on substance only through phenomenal appearances. We want the *pou sto*—the fulcrum on which to rest the lever of the will. We see and work on things temporal, mere images or shadows of the eternal. We know in part, because we see only in part; but when that which is perfect is come, the partial is absorbed in completeness."

There is a broad good sense and a manly force of practical application in *Dr. Marcus Dod's* treatment of THE PARABLES OF OUR LORD (Edinburgh: Macniven and Wallace), which render this little book very welcome. It includes only the parables recorded in the Gospel of St. Matthew.

EDITOR.

EZEKIEL : AN IDEAL BIOGRAPHY.

VI.

THE section on which we now enter (Chap. xxiv.) brings us to the culminating sorrow of Ezekiel's personal, though, it may be, not of his prophetic, life. In the ninth year of his exile, in the tenth month and the tenth day of the month (he particularizes the date as one which was indelibly imprinted on his memory), the word of the Lord came unto him. And he knew that on that very day the king of Babylon was gathering his forces for a final attack upon Jerusalem. The vision of the boiling caldron which had been the starting-point of his master's prophetic work (Jer. i. 13) came before him in all its terrible distinctness. He had to utter his woe against the bloody city whose scum and filthiness—the rapine and oppression and cruelty of which her rulers had been guilty—were in the midst of her. And the pile for the fire was to be made great, and the wood heaped up and the fire kindled, till the very brass of the vessel should be molten. In no other way than this could the work of purification be accomplished. Wrath must do its strange and terrible work before the love of Jehovah could find room for once more manifesting itself as in the days of old (Ezek. xxiv. 1-14).

And with this there came a grief which at any other time would have seemed the heaviest blow that could have fallen on him, but which was now almost a light thing in comparison with the great desolation that was to come upon the Holy City. The “desire of his eyes” was taken from him at a stroke. The companionship of years came to an end. And yet in that hour of sorrow he was told that

he was neither to mourn nor weep. He was to "forbear to cry, and to make no mourning for the dead." Not with his head bared and ashes sprinkled on it after the manner of mourners, not with bare feet and covered lips, not taking himself or inviting others to the usual funeral meal,¹ but going on, as usual, in the attire and with the habits of his daily life, he was to appear among men, when they knew that his wife was lying dead in the house,² as though nothing had happened out of the common. It was no wonder that the neighbours, who knew how he had loved the wife to whose memory he seemed thus indifferent, should ask the question "Wilt thou not tell us what these things are to us, that thou doest so?" (Ezek. xxiv. 19). And then came the answer which explained it all: A greater than any private sorrow was hanging over them all. The sanctuary of Jehovah was to be laid waste, and the sons and the daughters whom they had left in the Holy City were to be cut off, and then they too would find that all personal affliction would be swallowed up in the misery of that national disaster; and they should mourn, one to another, not for the loved ones whom they had lost, but for the iniquity which had contributed to the desolation of Jerusalem (Ezek. xxiv. 15-27).³

The sections that follow are connected rather with Ezekiel's work as a prophet uttering the judgments of Jehovah against the nations that had exulted in the downfall of Jerusalem than with his personal history; but they

¹ The "bread of men," *i.e.* such as men sent to the house of the mourner in token of their sympathy (Deut. xxvi. 14; Hos. ix. 4; Jer. xvi. 7).

² Hengstenberg's view that the prophet's wife did not die, that it is doubtful whether he ever had one, that the whole narrative lies in the region of allegory or vision, may be noted as an instance of the fantastic arbitrariness of commentators. It has its parallel, however, in those who adopt a like interpretation of the Gomer-history of the first three chapters of Hosea.

³ I may refer for an illustration of this episode in the prophet's life to the poem of "Ezekiel," by B. M., in which the whole story is told with great dramatic power.

shew, at least, something of the inner workings of his mind. The judgments that fell upon the Holy City he had been taught to bear in silence. But the malignant joy of the enemies of his people roused him to a keen and burning indignation, and this was allowed to find utterance as in a word of Jehovah (Ezek. xxv.). Ammon and Moab, and Edom and Philistia, had all taken their part in the great chorus of exultation, and for each of them accordingly Ezekiel has a word of judgment. He echoes the language of the Psalmist of the Exile against the children of Edom who said of Jerusalem, "Down with it, down with it, even to the ground" (Ps. cxxxvii. 7).

Nearly two years passed away, of which we have no record in Ezekiel's work, and then two of the great world-powers of the time come into a fresh prominence in his prophetic visions as they had done in the history of the period. The defeat of Pharaoh Necho at Carchemish (B.C. 604) had been followed by his retreat to Egypt, and he gave himself to the two great enterprizes which have made his name memorable, the attempted construction of a canal from the Red Sea to the Nile, and the circumnavigation of Africa by a fleet of Phœnician ships (Herod., ii. 158, iv. 42). He was succeeded in B.C. 596 by his son, Psammitichus II., and he in his turn (in B.C. 590) by Hophra (the Apries of Herodotus, and the Uah-prahet of the Egyptian monuments). It was to him that Zedekiah had turned in the hope of finding an alliance that would enable him to resist the Chaldeans. The confederacy was joined by Ethbaal III., king of Tyre. Nebuchadnezzar had to encounter the whole force of this triple alliance, and did not shrink from the conflict. He again laid siege to Jerusalem. His armies marched into the Delta and laid it waste. Tyre proved the most formidable of the three confederates. It stood out alone in its resistance for thirteen years, and when driven from the mainland, its people took refuge in their island fortress, and

it was not till B.C. 574 that Nebuchadnezzar, who had come in person from Babylon to conduct the attack, succeeded in carrying it by storm, and gave it over to be plundered by his army.

It was in the early stage of this conflict that Ezekiel wrote the six chapters, of which three (xxvi.-xxviii.) deal specially with Tyre, and three (xxix.-xxxi.) with Egypt. To him, as to his master Jeremiah, the end was certain. Not all the wealth and glory of Tyre, not all its wide-spread commerce, which he describes in Chapter xxvii. with unexampled fulness, stretching west to Chittim (Cyprus) and Tarshish (Spain) and Javan (Greece), and north to Tubal and Meshech (Scythia), and east to Damascus and Assyria, and south to Egypt, and Lud, and Phut (Ezek. xxvii.), should avail to secure her from destruction. The prophet writes as one who had seen, if not with his bodily eyes, yet in mental vision, the stir of the rejoicing city. To him that exultation in ships and money and men, that defiance of the chances of fortune or the chastisements of Jehovah, was nothing less than an idolatrous self-apotheosis: "Thou saidst, I am a god, I sit in the seat of God, in the midst of the seas" (Ezek. xxviii. 2); and therefore with a stern and terrible irony he paints the imagined glory of which she boasted and her coming downfall. In words which remind us in part of Isaiah's description of the king of Babylon, as Lucifer, the light-bearer, the son of the morning, who sought to ascend the very throne of God (Isa. xiv. 12-15), he addresses the king of Tyre as "one who had set his heart as the heart of God," who deemed himself to be "full of wisdom and perfect in beauty." In his own esteem he had been in "Eden, the garden of God," the region of ideal glory and greatness (comp. Ezek. xxxi. 8); he had dwelt as in a city of gold and gems, the description of which seems almost to anticipate that of the New Jerusalem in Revelation xxi. 18-21. From the day of his accession to the

throne, which, after the analogy of Psalm ii. 7, is described as a birth or a creation, he had surrounded himself with the "tabrets and pipes," the minstrels and dancers, which were the delight of the Phœnician kings.¹ In words eminently characteristic of the priest-prophet, Ezekiel speaks of the prince who claimed an all but Divine glory, as being, like the cherub which with its out-spread wings covered the mercy seat, a cherub which had been anointed as reigning by the grace of God. To him the rock-citadel over which he ruled was as "the holy mountain of God," and he felt as secure in it as though he had, in very deed, a wall of "stones of fire" on the right hand and on the left. In his own sight (the irony waxes more intense at every step) he had been "perfect" from the day of his creation, *i.e.* of his accession—or, perhaps, taking the existing king as the representative of his house, from the date of the foundation of the dynasty—till iniquity was found as the result of an unrighteous traffic, supported, as in the slave trade of which Tyre was the chief agent (Ezek. xxvii. 13; Amos i. 9), by violence and fraud, and therefore the judgment of God should fall upon his kingdom, and it should be utterly destroyed. The fire should devour it. All that knew it in its greatness should be astonished. It should be a bye-word and a terror, and it should cease to be (Ezek. xxviii. 1-19). Questions have been raised as to the time and manner in which this prediction was fulfilled. Josephus relates, on the authority of the Phœnician history of Philostratus, that Nebuchadnezzar laid siege to Tyre, then under the rule of Ethbaal, for thirteen years, but says nothing of its capture

¹ Hävernicks cites a passage from Athenæus (xii. 8, p. 581) which throws light on this part of the description. Strato, the king of Zidon, he says, "with flute-girls, and female harpers and players on the *cithara* made preparations for the festivities, and sent for a large number of . . . singing girls from Ionia and from all parts of Greece, with singers and dancers." With this we may compare the address to Tyre in Isaiah xxiii. 16, "Take a harp, go about the city, . . . make sweet melody, sing many songs."

(*Ant.*, X. ii. 1); and it has been inferred from Ezekiel xxix. 17-20, which also describes a siege of protracted severity and much suffering to the besiegers, but speaks of it as bringing no adequate reward for the labour spent on it, that the city was not conquered, but retained its independence, and capitulated on more or less honourable terms. It has to be noted, however, that in that passage the prophet represents the Chaldæan king as receiving payment at the hands of Jehovah for the work he had done, and finding that payment in the riches of Egypt, and it is at least a natural inference from this that he had accomplished what he had been sent to do, and had inflicted a severe blow on the haughty arrogance of the great commercial city.¹ Jerome (*in loc.*) gives an explanation of the passage which, though not confirmed by any independent historical authority, is probable enough in itself, *sc.* that the Tyrians being attacked from the mainland, defended themselves in their island citadel, and when they found that the operations of the besiegers in forming a road of heaped-up masses of rock from the shore to the island were successful, made their escape to sea with all their treasures, so that there was no plunder to reward the invaders; and that the promise of the spoil of Egypt was given as by way of compensation for this disappointment. Here, however, as in other cases, such, *e.g.* as those of Edom and Babylon, the work of destruction was gradual and not catastrophic. In the time of Alexander the Great, Tyre was again a flourishing royal city, so strongly fortified that it held out against him for a seven months' siege (Diod. Sic., xvii. 40; Arrian, *Alex.*, ii. 17). It appears in Acts xxi. 3 as still populous, and the seat of a Christian Church, which developed later on into the see of an archbishop. We trace it under the rule of the

¹ So Josephus (*c. Apion*, i. 19) speaks, on the authority of Berosus, of Nebuchadnezzar's having conquered Phœnicia, and of his carrying off Phœnician captives to Babylon.

Saracens from A.D. 636 to A.D. 1125. Its real ruin began when it passed, in A.D. 1291, without a struggle, under the hands of the Egyptian Sultan, El Ashraf, after his capture of Acre. When it again came into the hands of the Saracens its fortifications were demolished. The mound which Alexander had constructed became a permanent causeway, and the island city became a peninsula. It is now, for the most part, in ruins, which spread to a distance of half a league from the gates of the present town; the houses are little more than huts in narrow and squalid lanes. Its population (between three and four thousand) support themselves, not by commerce, but as fishermen. It is, at least, on its way to the ultimate desolation of which Ezekiel speaks, and from which, whether from the prophetic, or historical, point of view, there appears no prospect of recovery.

It was natural that Ezekiel, after speaking thus of Tyre, should have something to say also of its sister city. The prophecy against Zidon is, however, brief, and with one exception, has nothing which specially calls for notice. That exception is, in its way, significant enough. It is said of Zidon that it shall no more be "a pricking brier unto the house of Israel." That is the judgment which the prophet passes on the whole of its past history. The phrase is taken by him from Numbers xxxiii. 55, where it is applied to all the Canaanites who were left in occupation of the land. As used by Ezekiel we may think of it as pointed by his recollection of the evil hour when Ahab united himself with the Zidonian princess Jezebel, the daughter of Ethbaal, and so brought the taint of Baal-worship first into Israel, and afterwards, through the usurpation of Athaliah, into Judah. Recent political combinations had brought both Tyre and Zidon into an alliance with Zedekiah (Jer. xxvii. 3), and just as Rabshakeh had spoken of Egypt as a "broken reed" that would pierce the

hand of him that leant upon it (Isa. xxxvi. 6), so Ezekiel could not regard Zidon as anything more than still a "pricking brier" and a "piercing thorn" (Ezek. xxviii. 20-26).

The four chapters that follow (Chaps. xxix.-xxxii.) have a continuity of subject, as dealing throughout with Egypt as it was, or was to be, under Pharaoh Hophra and his successors; and the sections contained in them are recorded with a very definite precision, as having been uttered at intervals in the tenth, the eleventh, and the twelfth years of Ezekiel's exile, while a fourth prophecy is inserted from the twenty-seventh year (the latest, as far as we can judge, of all his utterances) in connexion with the siege of Tyre by Nebuchadnezzar of which I have already spoken. It is probable, in the nature of things, that each prophecy was called forth by some special circumstances in the political relations of Egypt which came to Ezekiel's knowledge, though, as these are lost to us, we must deal with them rather in their collective unity of subject and of purpose.

The prophet begins then with thinking of Egypt, after the manner of the older prophets (Ps. lxxiv. 13; Isa. xxvii. 1; li. 9), under the symbol of the "dragon," *i.e.* the crocodile, which was, as it were, the monarch of the Nile. The Pharaoh of Ezekiel's time, Apries or Hophra, looked on himself as the creator of the revived power of Egypt. He boasted that he had made the river for himself. That boast will come to nothing. The crocodile should be drawn out of the river by hooks such as the inhabitants of the Nile valley used for the purpose (Herod., ii. 70; Job xli. 1-7), and cast into the wilderness to perish. This, he adds (with a startling change to another familiar figure, 2 Kings xviii. 21; Isa. xxxvi. 6), should be the doom of Egypt, because it had all along been as "a staff of reed to the house of Israel," bringing shame and failure to those who

leant on it (Ezek. xxix. 6, 7). Then, putting both images aside, he speaks in plain direct terms of the desolation of the country, not, as the A. V. has it, from "the tower of Syene to the border of Ethiopia," but "from Migdol (the fortress of that name about twelve miles from Pelusium in the Delta of the Nile) to Syene" (the modern *Assouan*, which recent events have brought into a fresh prominence), "which is the border of Ethiopia." The phrase so taken described the whole extent of Egypt, as "from Dan to Beersheba" did the whole extent of the land of Israel. The desolation thus brought was to last, Ezekiel says, "for forty years" (the round number must be taken as used symbolically for an undefined but not protracted period), during which, as in the revolt of the Egyptian troops after they had been led to failure in an expedition against Cyrene (Herod., ii. 161), which they imputed, rightly or wrongly, to design and not to chance, there should be a general collapse of the power of the boastful king. So far as we may set the actual course of events side by side with Ezekiel's predictions, the return of the Egyptians from this dispersion (partly, it may be, consequent on Nebuchadnezzar's adoption, when he conquered it, of the common Oriental policy of deportation), and their settlement in the land of Pathros (Upper Egypt or the Thebaid), would coincide with the revival of the kingdom under Amasis. One result of these vicissitudes, however, the prophet saw with no uncertain vision. The restored monarchy should no more take its place among the great powers of the world. It should no more tempt the house of Israel, as it had tempted it of old, to rest its confidence on false promises and delusive alliances. We can picture to ourselves as the last fact in Ezekiel's life of which we have any knowledge, the satisfaction with which, fifteen years later on, he must have inserted among his collected prophecies the short section which now stands as Chapter xxix. 17-21, finding in

Nebuchadnezzar's capture of Tyre and his subsequent conquest of Egypt the fulfilment of what he had spoken in the name of the Lord when the issues of events, measured by human foresight, were as yet doubtful. During those fifteen years there had been no attempt to revive the old policy of an alliance between Judah and Egypt. Exile had been the doom of the one, abasement of the other.

I incline to the view of those interpreters who limit the inserted passage to the last five verses of Chapter xxix., and treat Chapter xxx. as belonging to the earlier period of the prophet's work. That chapter is, as it were, a *replica* of Chapter xxix., with the outline more filled up, the names of the great Egyptian cities brought into greater prominence, the name of Nebuchadnezzar more definitely proclaimed as the appointed scourge of God. In Chapter xxxi., on the other hand, written a few months later, we have the working up, in another picture, of Ezekiel's favourite image of the cedar as the emblem of a kingdom, of the "garden of God" in Eden as the symbol of the world contemplated as made up of such kingdoms. In words which are almost an echo of Chapter xvii. 4-8 he paints the beauty of that tree with its outspreading branches, the birds of heaven making their nests in its boughs. It grew to a great height, but, as it grew, its heart was lifted up, and therefore it was delivered "into the hand of the mighty one of the heathen," *sc.* as before, of Nebuchadnezzar. This, after the fashion of the like teaching in the induction which the Greek historian puts into the mouth of Artabanus (Herod., vii. 10), was to be an example and a warning to the other trees of that garden of God. Then, as in the dissolving views of the phantasmagoria of the prophet's visions, the Eden, the Paradise of God, melts as into Sheol, the unseen world of things extinct and dead, the "nether parts of the earth." Other trees of Eden were seen standing as with blasted majesty in that dreary region. The proud cedar of

Lebanon, which represented Assyria, had been brought down there (Ezek. xxxi. 3), and its fate is held out as the pattern of that which should fall on Egypt also. That picture might have been followed at once by the survey of that Hades of departed kingdoms which meets us in Chapter xxxii. 17-32, but the prophet plays with, and broods over, his imagery, and cannot satisfy himself, unless he reproduces, as before in Chapter xix., the animal as well as the plant symbolism which rose before his mental gaze as he thought of the kingdoms of the world. To him Pharaoh king of Egypt, is "like a young lion of the nations" and "as a whale" (*i.e.* as before, a crocodile) in the sea-like waters of the Nile, troubling the waters and fouling the rivers, an element of evil and confusion in the great drama of the world's history. And therefore this monster-beast of the river should be taken in the net of God's judgments, and its fall should fill the hearts of the nations with terror, and the land of Egypt should be desolate, and the stars of its heaven should be made dark, and the sun and the moon should not give their light, and the daughters of the nations should lament for Egypt and all her multitude. And then the vision of the departed kingdoms of the earth (based apparently upon that of Isa. xiv. 9-20) becomes wider and more distinct. Egypt takes her place with those of the daughters of the famous nations who are gone down to the pit, and the shadowy forms of those who meet her out of the midst of Hades (Sheol) greet her as she appears among them. Asshur (Assyria) is there with all his company; and Elam, not the Persian monarchy to which the name was afterwards transferred, but the people of Elymais, or Susiana, who had served in the Assyrian army (Isa. xxii. 6), and who shared in its overthrow, against whom Ezekiel's contemporary Jeremiah had uttered his message of doom, at a time, probably, when Zedekiah was disposed to court its alliance as a counterpoise to the power of the

Chaldæans (Jer. xlix. 34). Looking out upon other kingdoms that had fallen, or were about to fall, under the power of Babylon, he adds to his list, besides Edom, and Zidon, and "the princes of the North" (probably of the north of Palestine, and therefore including, as the like phrase seems to do in Jeremiah xxv. 26, the many principedoms and tribes that we class together generically as Aramæan), two names that till then had not been conspicuous in history, "Meshech, Tubal, and their multitude." The two nations, identified with the names of the Moschi and Tibareni (Herod., viii. 34; vii. 78; Xenoph., *Anab.*, v. 3, 5), which the Greeks gave to two of the Scythian tribes, had been named by Ezekiel before (xxvii. 13) as conspicuous for their trade in slaves and copper with Tyre, and meet us again in connexion with the memorable prophecy against Gog in Chapter xxxix. In some way or other these Scythian tribes had become prominent in Ezekiel's time, and seemed to him one of the representatives of the great world-power. It may have been that he thought of them chiefly as having been among the subjects of the great Assyrian kings. On the other hand, however, there appears from Herodotus (i. 106) to have been a great Scythian invasion of South-western Asia about the time of Psammitichus and Josiah. They poured down upon Palestine, took Ascalon, and the Egyptian king had to bribe them to withdraw. In this way they may have become known to Ezekiel as a power that was once formidable but had now fallen into decay, and had ceased to take its part in the great drama of the world's history. For them there is in the prophet's vision a worse degradation than for other nations. Their chieftains are not to be buried, as other warriors were, with their weapons beside them (Ezek. xxxii. 27), but to be cast into the pit without honour, their "iniquities," their deeds of outrage and violence, bringing upon them, by a righteous retribution, the doom of a dishonoured grave.

We pass in Chapter xxxiii. to the prophet's work among his own people, and to his own estimate of his office, and so far we enter again upon a region which is more distinctly autobiographical in its character. What he has now to say was connected with an epoch in his life almost as memorable as that which took away from him the "desire of his eyes" by a sudden and sharp stroke. "It came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten" (Ezek. xxxiii. 21). For that issue the prophet had, of course, been, in a measure, prepared. Thoughts as to his own work as a prophet led up to the reception of the dreaded tidings. It was not strange that in that meditation there should be echoes of many thoughts which we have heard before. A prophet does not seek for rhetorical variations, but iterates and re-iterates. And so we have, as from Chapter iii. 17, the thought of the watchman whose office it is to be on the look out and to give notice of the coming danger (Ezek. xxxiii. 1-9), and who must bear the penalty if any, through his negligence, die unwarned; and as from Chapter xviii., the proclamation of the will of Jehovah as One who has "no pleasure in the death of him that dieth," and the call to repentance, and the law of individual responsibility as contrasted with the thought that men came into the world laden with a burden of evil which they can never thoroughly shake off, and in which they must be content to "pine away" with no prospect of deliverance; the same call to the wicked to turn from his wickedness and live; the same assertion that "the way of the Lord is equal, that the ways of men are unequal" (Ezek. xxxiii. 17). It is clear that all this repetition implies a protracted survey of all the prophetic work that lay behind him in the past. He tracks the unity of thought which had underlain all the manifold variety of his speech and

action. And then there came that which, though he had foreseen and foretold it all along, was unspeakably sad and terrible now that it had at last actually come. We may believe that he received the tidings of the capture of Jerusalem with somewhat of the same silent tearless submission as that with which he had bowed to his wife's death: "The hand of the Lord was upon me in the evening before he that was escaped came." That, I take it, does not imply a prophetic utterance before the arrival of the fugitive, but rather a state of foreboding expectation, a time of constraint, to which we may refer all that retrospect of his prophetic work and its conditions, which, after the crisis was over, he wrote down as setting forth the principles that were to guide him in his action for the future as they had guided him in the past. By the time the fugitive came to him his lips were unsealed. And when he hears the terrible but not unlooked-for tidings, he shews that he has learnt the lesson which his wife's death had taught him. He does not waste his strength or time in vain and profitless lamentation. The traveller had reported not only the fact of the capture of Jerusalem, but the effect it had had upon the hearts and minds of those who still remained in the land of Israel. That effect was not such as the prophet hoped. There had been no repentance, no conversion, no acceptance of their punishment. Just as we find them in Jeremiah's nearer survey (Jer. xl.-xliv.), so here also, they were still full of plots and schemes and groundless hopes. With a blind persistence which simulated faith, they, dwelling, as the prophet says with emphasis, in the "wastes" of the desolated country, fell back, as those of a later generation did (Matt. iii. 9; John viii. 33, 39), on the fact that they were children of Abraham, and constructed a somewhat singular argument in favour of their hopes. Abraham had been "but one," had received the promise of Canaan when he was yet a solitary pilgrim. They were

"many"; a multitude, every one of whom could plead the promise of Abraham as being of his seed according to the flesh. The answer of Ezekiel to that confident boast is, in its essence though not in its form, like that which was afterwards given by the Baptist, by our Lord, and by St. Paul. They only were the true seed of Abraham who followed in the steps of his faith and righteousness. Were a people disobedient in their outward and their inward life, transgressing alike the precepts of Noah and the law of Moses, ceremonially and morally unclean,¹ were they, he asks, to possess the land? No, he answers; because of their evil deeds the land should be left utterly desolate, and the pomp of her strength should cease. The chapter ends with the expression of a more distinctly personal feeling. Ezekiel had not to contend, as Jeremiah had done, with open opposition. There were none who sought his life, or smote him on the face, or said that he was mad, as had been the case with other prophets. He found an outward show of reverence and love. They talked much *about* him (the A. V. "against" is misleading) "by the walls and in the doors of the houses," *i.e.* secretly and publicly. They were led by an eager curiosity to come and listen to him, as we have seen, as though they would enquire of the Lord (Chaps. viii. 1; xiv. 1; xx. 1). They came, "as the people cometh," *i.e.* in crowds, to hear him. They made loud professions of friendliness and good-will. But with them, as with the Pharisees of later days, and the religious world of all times, there was a root-evil, eating, like a canker, into their lives. "Their heart goeth after their covetousness." The greed of gain, the whole mind set on immediate profit, made them apathetic to the prophet's teaching, callous to

¹ It is characteristic of Ezekiel that here, as in Chapter xviii., the two classes of sins are mixed up together. The precedence given to the command against "eating flesh" with the blood thereof is probably due to the fact that it belonged to an earlier dispensation than that of Moses (Gen. ix. 4).

his warnings, heedless as he preached to them of "righteousness, temperance, and judgment to come." They came and listened to it all as a performance, admiring skill, language, intonation. He was unto them as "the singer of a pleasant song, playing well upon an instrument," and that was all. Like all who have shared in any measure in the prophetic spirit, Ezekiel had learnt how hollow and unsatisfying was that form of praise and popularity: "They hear thy words, but do them not." The prophet must have written those words as with a profound sense of failure and disappointment. To feel that he had no influence for good even among those with whom he dwelt, that he had to be satisfied with compliments and a vague unsympathizing admiration, this must have been harder to bear even than the greatest personal sorrow, or the calamities that fell upon the holy and beautiful city in which he had lived. And therefore it was, we may believe, that the next word of the Lord which came to him, that against the shepherds of Israel, held out the promise of a brighter day, when the people should know their teachers, and the true Shepherd should guide out and seek the sheep that had been lost.

E. H. PLUMPTRE.

ABSALOM.

2 SAMUEL xiv. 25.

ST. PAUL divides the whole human race into what, for want of more exact equivalents for his Greek epithets, we are compelled to call—"natural" men and "spiritual" men. By "the natural man" he means man unmoralised—men who are animated and ruled by the soul which they possess in common with the animal tribes, men who walk after the

flesh, who care most for a sensuous activity, indulgence, enjoyment. By "the spiritual man" he means moralised man—men who walk by the reason and conscience by which they are differentiated from the brute and raised above him, men who care most for truth, righteousness, love.

To one of these two classes we and all men belong; and whichever the class in which we are ranged, we are apt to judge men of the other class harshly and unfairly. But the Bible is fair to both, *as if it really did come from God*, the Maker and Lover of all men. A revelation of spiritual things, we expect to meet spiritual men in it, and to see *them* made much of: and our expectation is fulfilled. The Bible leaves us in no kind of doubt as to the sort of man it prefers and approves, no doubt as to what manner of men it would have us to be. And yet it is far more just than we are to the kind of man it dislikes and condemns. It paints no monsters of utter and impossible wickedness, as our secular historians and dramatists do. It brands no natural and redeeming virtues as "splendid sins"—a phrase not unknown to some of our theologians. On the contrary, it often depicts the natural man so fairly, handles him so gently, if not lovingly, that the world—which has no time for deep research or nice distinctions, which hates to be set down to a complicated problem, and which certainly has no prejudice for spirituality—deceived by a justice so unlike its own, pronounces an opposite verdict to that to which the Bible would lead it, and in its rough and ready way prefers Esau, for instance, to Jacob, the "frank and fearless hunter" to "the timid treacherous shepherd," not pausing to consider how far these epithets are deserved, or how gravely they need to be qualified.

If no such verdict has been recorded of Absalom, *that* is not because the Bible has failed to say or to suggest all that could be said in his favour, or in excuse for him. Of him,

too, it speaks as if it loved him; not only lingering with admiration on the details of his superb personal beauty, but reminding us, if only we have eyes to see and hearts to understand, of the taints in his blood, the defects of his training, the special and strong temptations to which he was exposed. Even after his full criminality has been developed and avenged, it moves us to pity and ruth for him if only by the splendid epitaph it hangs over his dishonoured grave, in the piercing cry of unutterable love which rent David's heart, "O Absalom, my son, my son! Would God I had died for thee, O Absalom, my son, my son!"

The leading events of his brief and tragic career are familiar to all English-speaking men:—the foul wrong inflicted on his beautiful sister Tamar, by Amnon, her half-brother and the heir to the throne; Absalom's dreadful revenge for this dreadful crime, which David had failed to punish, after brooding over it for two years; his banishment for three years to the Syrian court of Geshur, and from his father's presence for two years even after David had been persuaded to "fetch home his banished" son; the rebellion which he fomented and led, and the shocking end to which it conducted him, after an intoxicating moment of success. It is no part of my present purpose to narrate or expound these events. I aim simply at such a study of his character as shall make him real and vital to us, a possible man, not an impossible monster; a magnificent specimen of the natural man even, stained by many faults, and by more than one great because deliberate crime, yet not *suddenly* becoming vile, nor a sinner above all the men of his time; but one whose crimes were in some sort a consequence of his conditions and gifts, a natural development of his inherited temperament, his defective training, and of the wrongs he had to endure.

No thoughtful man who meditates on what he reads,

and who in any measure possesses the Spirit of Him who "makes large allowance for us all," can well fail to seize the hints of excuse which the Sacred Narrative implies rather than expresses, the pleas in arrest of a too severe judgment which it suggests, since they lie on its very surface. Absalom, he might say, was the son of David, and David was by no means immaculate on the fleshly side; the natural man was strong in him, though, as a rule, the spiritual man prevailed. He was also the son of Maacah, a Syrian princess, who, if she were like other Syrian princesses, held certain forms of vice and bloodshed to be acceptable rites of worship, well-pleasing in the sight of Heaven. He, therefore, derived taints of blood, propensities to evil, from both his parents. And there was little, apparently, in his early training to disinfect his blood, or even to restrain and teach him to restrain its wild unruly impulses. David had many children, by many wives and many concubines: and these children seem to have been left to such training as their several mothers could give them, each of whom appears to have lived, with her children, in her own separate apartment, if not in her own separate house. What good lessons, what lessons of self-culture and self-control, was a lad likely to learn who was brought up amidst the trivial gossip, the effeminating luxuries, the petty rivalries, jealousies, and crossing ambitions of an Oriental harem, most of the inmates of which were of foreign extraction and pagan habits?

Untrained, except in self-admiration and self-indulgence, imperious, ambitious, quick to take offence, slow to forgive, hot with the riot of youthful blood, the young man—so fathered, so mothered, so brought up—is suddenly flung upon the world, and exposed to all the temptations of a court in which the Uriah and Bathsheba scandal is being discussed in all its forms and incidents. And the first grave adventure he meets in it is the intolerable misery

and shame inflicted on his sister by the heir to the throne ! Will not the King avenge a crime so dreadful? No, David is very wroth with Amnon, but does not care to "vex his spirit, because he is his firstborn." By all Eastern usage, as well as by Hebrew law, Absalom is the *goel*, the avenger, of his sister. It is no crime, but a duty, to wipe out her shame with blood. But as David will not "vex the spirit" of Amnon,—and there is a world of weak unfatherliness in that fatherly phrase—so neither will he suffer it to be vexed. Hence Absalom is left to brood over his wrong in silence for a couple of years, till, by a treacherous ruse, he makes way for his revenge, and Amnon is stabbed as he sits at his brother's table and drinks his brother's wine.

We blame the deed, and, above all, the manner of the deed: but can we very severely blame the man? Not if we remember what the wrong was which he avenged, and how the world has always allowed a certain license to the avengers of such wrongs. Not if we remember that the justice, which the King ought to have been forward to execute, had been denied him, and how imperative were the duties imposed on the Goel both by Eastern custom and Hebrew law. Amnon was his half-brother indeed—a thought which might well have given him pause: but have we yet to learn that brothers born in the harem are born enemies, rivals from first to last? And it was not Absalom's fault that harem manners and jealousies had been introduced into Israel.

I am not arguing that Absalom was free from blame in this his first great crime, which was yet in some sort a duty. I am only pleading that we must not throw on him the blame which really belongs to his time, customs, conditions, laws, and to the evil effects of his training and of his father's laxness. And it may be that the recklessness by which his whole after-life was marked and marred was largely owing to the wrong he had suffered at David's hands

in not executing the law, as well as at Amnon's hands in shamefully breaking the law, and to the crime into which he was hurried by a sense of duty to his sister, as well as by the craving to avenge his own wounded honour. Such evil seeds are apt to bear evil fruit.

I think it *was* largely owing to this wrong, but not wholly. For there is one feature in the man, and a very influential and ruling feature, at which we have not yet glanced, but on which, if we would be just, we must lay grave emphasis. If "beauty is a gift," "beauty is" also "a snare." To few has the gift been so largely accorded as to Absalom; to few has it proved a snare so deadly. In him the personal comeliness and vigour of Jesse's line seem to have culminated. "In all Israel there was none like him for beauty; from the sole of his foot to the crown of his head there was no blemish in him." So said the ancient chronicler (2 Sam. xiv. 25), and even to this day we can hear the ring of genuine admiration in his words: hear it, and perhaps smile at it. For, with us, there is no very general admiration of beauty—at least in men. "Beauty men" used to be a term of reproach in Thackeray's days. And I suppose there are still many young men who would be disgusted or annoyed, rather than pleased, if they were called "beautiful exceedingly," or even by a reputation for mere good looks; while there are many more who would affect annoyance. But the Bible indulges in no affectation or squeamishness of that sort. It frankly delights in beauty, even in a man, and recognizes its power, if also its danger. Again and again, for example, both in the Old Testament and the New, it lingers on the almost superhuman beauty of Moses, with his "face of God." Nor, say what we will, are *we* so insensible to the power and value of this gift as we pretend to be. Every now and then, as we pass through a great city, we meet men—old men, sometimes, as well as young—whose faces are so radiant with the

winning or commanding beauty which occasionally crowns fine character, or a happy temperament, or perfect health, that they seem to leave a benediction on the day. One is the happier for having seen them. And though, as a rule, the Jewish type of face does not commend itself to us, yet now and then, as in Mendelssohn or Rachel, it flashes into a splendour of the most rare and impressive kind. I have myself met two such men in the London streets within the last few years, one young and one old, both entire strangers and never seen since; and though it is more than forty years since I saw Mendelssohn, and sat looking at him and listening to him for three hours, I have not forgotten him yet and am never likely to forget him.

Of Absalom we are simply told that his beauty was unparalleled, without blemish, beyond compare; but it seems likely that it was of that rare type in the Hebrew race which stirs even them to an unwonted admiration. He may have inherited from his father the "ruddy countenance," *i.e.* the dazzling fair complexion so seldom seen in a Jew, which goes with blue eyes and golden locks; for it was the splendour of his hair which most of all excited wonder, insomuch that the annual "polling" of his hair is recorded as if it were a national event, and every year the hairs of his head were all weighed, if not numbered (2 Sam. xiv. 26). It may have been because of his rare and splendid beauty that, while still a child, he was called Absalom, or "the father of peace." Though he proved to be a "father of strife" rather than of peace, it may not unnaturally have been thought that a child so exceptionally lovely would kindle smiles and win a kindly welcome wherever he went.

It adds the last touch to our conception of his beauty, if we note that it sprang mainly from the most superb physical health, as his magnificent fell of hair indicates. For, then, we can only think of him as radiant with life

and energy, and accomplished in all the exercises both of peace and of war.

Now if we think of this young prince, with his hereditary tendencies, his defective training, never taught to rule or deny himself, coming out into a lax world,—tall, graceful, strong, his blue eyes swimming in light, his fair locks falling thickly on his broad shoulders, we shall understand that his very beauty may have been a fatal gift. Met with smiles, welcome, and an easy compliance with his caprices on every hand, hardly any one saying “No” to him, he never saying “No, I must not,” to himself,—what wonder if he became wilful, bold, insolent? what wonder if, his will once thwarted or his honour touched, he should instantly kindle into a blaze, or, if he hid his fire, should nurse and feed it till it found vent, and swept him beyond all bounds of law and duty? Is it not plain that position, training, temperament, habits, gifts, even the gift of beauty, all worked together to render him self-willed, capricious, restless, imperious, and, if crossed, violent and revengeful?

Even in the brief space he occupies in the Sacred Record, we have many proofs that there *was* something reckless and desperate in the man, that he was apt to throw the reins on the neck of his lusts and let them carry him where they would. We have seen how much may be fairly pleaded in his excuse for Amnon’s “taking off.” But if, remembering his provocation and the duty of revenge imposed on the Goel, we hesitate to pronounce that murder an unpardonable crime, we cannot but admit it to have been a desperate offence against the throne, with a touch of “treason, stratagems, and spoils” about it. For Amnon was heir to the throne, and Absalom *stood next in the succession!* Whatever colour of just and lawful private revenge the deed might take in his own mind, therefore, and whatever excuses he might plead for it in the forum of conscience, “the silent session of the soul,” it could not but wear a

political complexion in the minds of the King and his statesmen, create a fear that he was aiming at the throne, and would stick at nothing which came between him and his aim. That David and his "men" had some such suspicion of him, that they held him to be at least capable of an excessive and criminal violence in order to serve his ends, is proved by the fact that when an exaggerated report of Amnon's assassination reached them, when they were told "Absalom hath slain *all* the king's sons, there is not one of them left," David and his servants found nothing incredible in the horrible rumour, but rent their clothes, cast themselves on the earth, and wept for the goodly young men untimely cut off (2 Sam. xiii. 30, 31). If the tale was untrue, it was not unlikely.

A touch of the same recklessness and desperation comes out in the manner in which he jogged the drowsy memory of Joab (2 Sam. xiv. 29-32). It was by the intervention of Joab that Absalom was called back to Jerusalem from his three years' banishment in Syria. It was on Joab's intercession that he relied for an entire reconciliation with the King who, for two years after his return, stedfastly refused to see his face. Joab may have been doing his best for him, or he may not. In any case he did not move fast enough for the imperious young prince. He sends for Joab, therefore; but Joab, having no good tidings to give him, will not come. He sends a second time, and still Joab will not come. Whereupon he sends servants into Joab's farm to fire his standing barley, and so compels the old captain to wait on him, and to listen to his complaint that he would rather die than continue to live such a life as his.

But, of course, it was in his long planned and artfully prepared rebellion against his father and king that all that was violent, self-willed, unrestrained in the man—his insufferable and fate-provoking *ὕβρις*—found full vent. I need not enter into the details of this miserable and fatal

adventure—every one is familiar with them—and shew step by step how they illustrate the worst qualities of the man. It will be enough to note one point which is not obvious, and has been overlooked.

The sudden collapse of David's royal power the moment that Absalom's trumpets sounded the signal of revolt, has always been a little mysterious. We are surprised to hear the veteran King say to his servants, before a single stroke has been struck (2 Sam. xv. 14.): "Arise and let us flee; or we shall not else escape from Absalom: make speed to depart, lest he smite us suddenly, and drive calamity over us." But may we not, in part at least, account for "the fearfulness and trembling" which took hold on David till he had crossed the River and reached the Wilderness, by his knowledge of Absalom's character—his vehemence, his reckless audacity and unchecked violence, if opposed? Is there not a boding and suggestive significance in the words he uses: lest Absalom "*smite us suddenly, and drive calamity over us*"?

With Absalom's tragic end the bolt of retribution flew right home. Riding on the stately royal mule—*David's* mule—he fled from the victorious army of Joab, who seems to have had quite enough of so headstrong a prince, only to be caught, as he would not have been but for the mule, in the thick boughs of "the great terebinth" tree—caught by "his head," says Scripture, caught, says Josephus, by the flowing locks which had been his crown and pride—and there was hacked to death by pike and sword. And there we must leave him, an emblem of the fate which sooner or later overtakes all who put their trust in themselves, in health, in beauty, in strength of will, in any of the natural gifts they have received from a God whom they have forgotten and disobeyed.

And yet the pity of it! For had Absalom been reared as hardily and piously as David was in the home and on the

hills of Bethlehem ; had he been snubbed, laughed at, kept down, as David was, by a band of tall stalwart brothers ; had he, still like David, been tried by stroke on stroke of adversity and undeserved reproach through all the opening years of manhood, there seems little reason to doubt that he might have been no worse a man morally than his father was ; or at least no room to doubt that, by such a severe and pious training in duty and obedience, he might have been saved from the crimes by which his life was stained, and from the shame by which his memory is oppressed. In him, too, the spiritual man might have conquered the natural man at last, and stilled and controlled the fever of his blood.

As it is, we can but use his name to "point a moral," for we can hardly add, "and to adorn a tale." And the moral is, of course, the immense danger of suffering the animal man in us to overcome the spiritual man. The bias of *our* blood and temperament may not jump with his. Our training may have been better than his. Our faults, our ruling passions, our gifts may not resemble his ; and certainly most of us are not tempted to an insolent self-indulgence and selfwill by a splendour of personal beauty and charm which makes it hard for any one to resist us. And yet no one who knows himself will doubt that the brute is strong in him, however refined his habits and conditions may be ; that he too has inherited cravings, passions, lusts, which must be subdued if he is to be saved from sins as fatal, if not as flagrant, as those of Absalom. Most of us, indeed, need no prophet, no ancient chronicle ; to warn us of our danger. Even in this Christian day, and among the members of our Christian congregations, we have seen it written large in the fall and shame of men and women who had never learned to restrain and deny themselves, or, having learned, had forgotten the lesson, and so have slipped from indulgence to indulgence, sin to sin, vice to

vice, till their passions have become first their masters, then their tyrants, then their punishment, and then their ruin.

And the flesh is not to be subdued and starved in any of us save as we feed and cherish the spirit. We can only overcome evil as we follow after that which is good. But if we seek to subdue the flesh by nourishing and developing the spirit, whether in ourselves or in our children, He who makes large allowance for us all, will largely and effectually help us all. However low he may have fallen, no man need despair of himself so long as he can turn in faith and prayer to Him who never breaks the bruised reed, nor suffers any spark of reviving life to be quenched. Nor, whatever fears may darken our hopes of any whom we love, and in whom we see only too many signs of self-will and self-indulgence, need we yield to our fears so long as we have on our side the Spirit of all purity and goodness; for it is not his will that in any one of his little ones evil should be overcome of good; it is his good pleasure that good should overcome evil in them, as in us all.

S. Cox.

SPIRITUAL SACRIFICES.

1 PETER II. 5.

It is the doctrine of the school of Tübingen that a reconciliatory tendency in any book of the New Testament proves that book to belong to a post-Apostolic age. The church is conceived to have been originally a scene of battle between its own members, in which the followers of the Judaic Peter were arrayed against the disciples of the Gentile Paul. The earliest Christian documents bear, it is said, the stamp of the struggle, and the literature of the first age is distinctly polemical in aim. It is when the first

age has passed away, when the Apostles and their contemporaries have gone to their rest, that there springs up a new literature with an aim which is not polemical—a literature whose leading design is to obliterate the distinctions of former days, and whose pervading tendency is to find a middle ground in which the views of Apostolic Christianity may meet in peace.

We hold, on the other hand, that from the very beginning the tendency of the Christian writings was towards reconciliation. We deny that Christianity ever created a battlefield in the world; she found the world itself a battlefield. The earliest members of her community were indeed separated into two camps, but they occupied these two camps before the advent of Christianity. "Jew" and "Gentile" had been for centuries antithetical terms, and had suggested for ages two opposing currents of human thought. Christianity revealed to certain members of these communities the possibility of a larger fellowship in a wider community—a fellowship in which they might enrol themselves without waiting for the solution of their present differences. In becoming Christians, therefore, they did not at once cease to be Jews and Gentiles. The questions which had divided them had been mainly political questions; and, as Christianity did not propose to revolutionise the sphere of politics, it allowed these questions to remain in abeyance. What Christianity designed to do was to shew that these questions, without being solved, might still be covered, that the spirit of the new religion had a point of contact for either side. As clearly in the undisputed Epistle to the Romans as in the controverted Epistle to the Ephesians was the doctrine taught, that there is at once a Gentile element in Judaism and a Judaic element in Gentilism; that the one had a faith existing before the law, that the other had a law written eternally in the heart.

On this ground—the very ground on which the school of Tübingen has arrived at an opposite conclusion, we hold St. Peter to be the genuine author of the first Epistle which bears his name. We find in that document the reconciliatory tendency which marks the earliest age of Christian literature. St. Peter here comes before us, not only as an identical figure with the Judaic leader in the Acts, but, what will have more weight with the school of Tübingen, as a direct counterpart of the figure of St. Paul in the Romans. Making allowance for their difference of standpoint, the attitude of the two men is precisely the same. With both it is an attitude of reconciliation. Paul, as the Apostle of the Gentiles, naturally reveals himself in the first instance as a reformer; but he labours incessantly to shew that in his work of reformation he still holds fast by the conservative principle. Peter, as the Apostle of the Jews, naturally reveals himself in the first instance as a conservative; but he constantly seeks to demonstrate that in retaining his conservative principle he is following out the lines of a national and a religious reformation.

Nowhere does this Epistle more markedly exhibit the reconciliatory character of the Apostle's mind than in the passage before us. In this passage St. Peter appears, within the compass of a single verse, in the twofold attitude of a conservative and a reformer. Naturally, in order of time, his conservatism has the first place. To the Jewish nation, the aim of Christianity appeared a purely revolutionary one. It seemed to them as if the direct object of the new religion was the destruction of the temple, of the priesthood, of the sacrifice. This was the impression which before all things it was the desire of St. Peter to counteract. He could not bear the thought that he should be esteemed by his countrymen a deserter from the ancient faith; and, therefore, he studiously presents himself as an upholder in spirit of the old ideas. He tells them that so far from coming to destroy

their temple, their priesthood, and their sacrifice, he had come to reveal to them a religion in which their temple, their priesthood, and their sacrifice would be glorified; in which their temple would be purified into a spiritual house, their priesthood elevated into a perfect ministry, and their offerings raised into sacrifices of the heart: "Ye are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Yet it is easy to see that, in the very statement of this conservative principle, St. Peter has already passed over the boundary-line which divides the Jew from the Gentile, has already revealed himself in the Pauline attitude of a reformer. Declaring himself to be an adherent of the temple, the priesthood, and the sacrifice, he has attached to each of these a new thought which has altered their old character. The temple is no longer a house made with hands, but a house eternal in the heavens. The priest is no longer a minister who represents the people in their *distance* from God, but a man who typifies an union of the soul with the Infinite Holiness. The sacrifice is no longer the offering up of an outward victim whose value as an expiation lies in its physical pain, but the surrender of a human spirit which, by the power and the life of love, has yielded itself voluntarily to the service of God.

It is this liberal element in the theology of St. Peter—identical with the liberal element in the theology of St. Paul—that we propose briefly to consider. The question we wish to examine is this, What is the essential difference between the Jewish and the Christian sacrifice? It is a question which by no means belongs to antiquity. The problem before the mind of St. Peter is the very problem which exercises the theological interest of the nineteenth century. On the solution of that problem depends the determination of the question whether the old or the new theology shall have dominion over the present age. The

central doctrine of Christianity, by the admission of both schools, is the doctrine of the Atonement. By the admission of both schools, the process of the Atonement is a process of sacrifice. It remains to ask, what is the nature of that sacrifice? On the different views entertained on this subject depends the fundamental distinction between what is called the broad, and what is styled the narrow, Church. Is the difference between the Jewish and the Christian sacrifice merely one of degree? Is the Jewish sacrifice defective simply on the ground that it is not sufficiently intense? Does it fall short of the Christian only because the physical pain which it manifests is not excruciating enough? Is the Christian victim superior merely by reason of the fact that He suffered a larger number of bodily stripes and felt, on account of his divinity, a greater intensity of bodily pain? If so, then there is no essential distinction between the Jewish and the Christian sacrifice; the one is simply an aggravated form of the other. But St. Peter declares, in the plainest terms, that the difference between the two sacrifices is not one of degree, but of kind; he says that the Christian sacrifice is distinguished from the Jewish sacrifice in that it is *spiritual*. Here is not merely a difference in intensity, but a difference of nature. The offerings of the Jew are said to be as distinct in their essence from the offerings of the Christian as is the constitution of matter from the constitution of spirit; and as St. Peter declares that the offerings of Christians have their root in the offering of Christ Himself, he places the sacrificial contrast on the very threshold of the new dispensation.

(1) In considering the nature of this sacrificial contrast, it seems to us that there are three respects in which a material differs from a spiritual sacrifice. The first is that, while the value of the material sacrifice lies in the thing given, the value of the spiritual offering consists in the will

to give it. St. Peter declares that this principle of contrast was initiated in the life of the Christian Founder Himself: "Ye are built up an holy priesthood, to offer up spiritual sacrifices *by Jesus Christ*." Now it is not difficult to see that this phase of spiritual sacrifice has, indeed, its most powerful type in the experience of the Son of Man. There is a deep significance in the words ascribed to Him by the fourth Evangelist, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." In a mere Judaic sense Christ had not yet glorified God on the earth; and still less had He finished the work which God had given Him. To the mind of a Jew it was a paradox to say that the sacrifice of life could be completed, while life itself remained in the body; with him the goal of sacrifice was the physical death of the victim. But this was just the point in which the sacrifice of Christ took a new departure. He here declares, while He is yet in the body, that, in a deep and a profoundly true sense, his work is already done, his offering complete, his self-surrender perfected. What is that sense? What is the thought in the heart of the Son of Man which leads Him, even before the cross, to speak of the sacrifice of the cross as an already accomplished fact? It is the experimental recognition of the truth that, when the will is given, the battle is already over; that when a man has surrendered *himself*, he has in the deepest sense given up his life. Christ's spiritual sacrifice was perfected in the hour when He was able to say, "Not as I will, but as thou wilt." His material sacrifice—the offering up of his body—was still to come. But when the will had been surrendered, the rest of the process was comparatively light. The great battle was fought in the heart; and, when the victory in the heart had been won, the Son of Man could already say, "I have finished the work which thou gavest me to do."

We have said that this aspect of spiritual sacrifice had its

origin in the spirit of Christ. But we must remember that the spirit of Christ was not limited to the age of his historical manifestation. There is a sense in which St. Peter might claim to be a conservative in the very act of declaring that Christianity was a revolt from the Jewish idea of sacrifice. For, let us bear in mind, that the Christian principle had been in conflict with the Judaic almost from the beginning of the Jewish annals. When it is said, in the fourth Gospel, that Abraham saw Christ's day, it is clearly meant to be conveyed that the Christian or spiritual idea of sacrifice had its germ in an older civilisation than that of the Mosaic culture. And this will be still more evident if we consider what was the special feature in the sacrifice of Abraham. It was clearly its *spiritual* element. What is it which, in the narrative of Genesis, Abraham is actually said to have given up to God? Not his *son*, but his *will*. He does not really surrender Isaac; he simply proves his willingness to surrender him. And the point is that this willingness is itself accepted as a full sacrifice: "Thou hast not withheld thy son, thine only son, from me." What Abraham here learns is the fact that there may be an offering acceptable to God where there is neither fire, nor wood, nor victim. He is forbidden to lay his hand upon the outward life of his son, not on the ground that the sacrifice has been remitted, but on the ground that the sacrifice has been already consummated: "Now I know that thou fearest God." Here, on the very threshold of the Hebrew annals, we are confronted by a purely spiritual offering—an act of sacrifice which is begun, continued, and ended in the secret places of the heart, and which is accepted as a finished expiation in the absence of any outward victim. Nor let it be thought that the advent of Mosaism altogether destroyed the influence of this patriarchal type of sacrifice. There perhaps never was a time in Jewish history in which it wholly faded from the

minds of men, or in which it did not operate as a principle of reaction against the spirit of the hierarchy. As Dr. Cox has pointed out in his brochure on "The Larger Hope," there are always to be found two currents of thought in the development of the Old Testament—the one conservative and materialistic, the other free and spiritual. This latter current of freedom and spirituality is really the survival of the life of patriarchal days, the survival of that idea of sacrifice which animated and exemplified the religious faith of Abraham. It is the reaction of a Protestant tendency against a faith of tradition; yet a reaction in which the innovating principle claims to be older than the principle on which it innovates. Again and again throughout the Old Testament we witness the outburst of this reactionary force. In Hosea, in Micah, in the earlier and later Isaiah, in the general tone of the prophetic utterances, and in the pervading spirit of the Hebrew Psalter, we are brought into contact with a tendency of the human heart towards a more primitive and a more individual worship—a worship in which mercy shall take the place of outward sacrifice, in which the humble walk with God shall be substituted for the cumbrous ritual, and in which the travail of the soul shall be esteemed more satisfying than the torture of the outer man: "Sacrifice and offering thou didst not desire"; "Then said I, Lo, I come," "I delight to do thy will, O my God."

This last quotation which sums up the whole nature of this phase of spiritual sacrifice is in itself specially suggestive. It points to a new and a contrary standard for measuring the value of a divine offering. The value of a material sacrifice lies in its difficulty; the value of a spiritual sacrifice lies in its painlessness. The most perfect offering of the human will is the offering which is made most voluntarily, or, in other words, which is given with the least pain. The man who surrenders his self-interest

after a violent struggle is spiritually a less developed being than the man who, impelled by love, freely and gladly surrenders his self-interest. In the latter case the act is more voluntary, just because it is more morally necessary. The man cannot help sacrificing himself; but the reason of his inability comes, not from without, but from within. He is constrained to do so by a law of his nature, to resist which would be pain. In the obedience to that law he finds joy, a joy which swallows up the sense of sacrifice. The surrender of his self-interest is no longer a mortification, but an enhancement of his being. It is in this light that the great paradox of the Christian Sacrifice becomes clear. From any materialistic standpoint, it seems a contradiction in terms that the Son of Man, under the very shadow of the cross, should bequeath to the world his peace, and offer mankind participation in his joy. Peace and joy would appear to be the last things compatible with a cross. But, in the spiritual ideal of sacrifice, they are not only compatible, but crowning accompaniments. They constitute the very glory of the offering. They indicate that the offering has been purely voluntary, that it has come from the very heart of the giver, and has been given in the *fulness* of his heart. They tell us that the Son of Man has reached the goal of his own petition, "Thy will be done on earth as it is in heaven"—acquiescingly, joyfully, consentaneously. The passive endurance has become an active ministration, and the submission to an inevitable law has been transfigured into the power of love.

(2) We come now to the second point of difference between a material and a spiritual sacrifice. They are not only different in the standard of their value; they differ also in the point of their commencement. A material sacrifice has its beginning in an act; a spiritual sacrifice has its beginning in a thought. And here, again, we shall find the type and origin of this sacrifice in the life of the

Son of Man. The passage which most strikingly exhibits it in this aspect is Philippians ii. 6, where, in speaking of that process by which our Lord emptied Himself, St. Paul says, "Who, being in the form of God, did not clutch at his equality with God." What we have here specially to observe is that, in the view of St. Paul, the process of *kenosis*, by which our Lord emptied the Divine into the limits of the human nature, had its beginning in a *thought*. It originated, according to him, not in the earthly, but in the heavenly state. It began while the Son of Man was as yet in the form of God, in the state of pre-existent glory. It took its rise, not in an act, but in what we should humanly call, a sentiment. It would almost seem as if St. Paul contemplated the Incarnation as having had its origin in a stage behind the infancy of Jesus, a stage of pre-existent love in which the Son of God contemplated the sorrows of the sons of men. The first stage of the Incarnation, in the Pauline view, seems to have been a phase of Divine sympathy. In a higher than any forensic sense He who was in the form of God, and while yet He was in the form of God, stooped to take the place of the sinner. He became the substitute for the world before He was manifested in the world; the beginning of his substitution was his sympathy. He took the place of the sinner in thought before He took it in fact. He emptied Himself sympathetically into the circumstances of the sons of men, conceived Himself to be in their place, imputed to Himself their needs and their surroundings. The sacrifice of Calvary had its origin in that spiritual process by which the Divine Logos began to identify his life with the life and the burdens of the world.

Such we conceive to be the doctrine of St. Paul in this remarkable passage. It will be evident that it is a doctrine very rich in practical suggestiveness. It is in the light of this view especially that we are able to understand how the

sacrifice of Christ can be bequeathed as an heirloom to his followers; how the disciple can take up the cross of the Master, and claim to be partaker in the very sufferings of his Lord. When St. Peter speaks of offering up spiritual sacrifices through Jesus Christ, he takes it for granted that the disciple and the Master have a common cross to bear. In what respect, then, can the Christian of all ages claim to have fellowship with Christ's suffering? Clearly only on the ground of the spirituality of Christ's sacrifice. The outward circumstances of a life can never be exactly reproduced in other lives; but the spirit of the life may be reproduced perpetually. It is because Christ's sacrifice had its beginning in a sympathetic thought, that our sacrifice may be like his. That likeness is reached when we have begun to empty ourselves into sympathy with the lives and circumstances of others, to see with their eyes and to feel with their hearts. There comes a time in the life of all earnest souls when the full cup of personal enjoyment seems unworthy to be snatched at, when the voices of sorrow in the valleys drown their own songs in the plain, and the remembrance of what others have lost makes them forgetful of their gains. That is the true spirit of the Christian *kenosis*. It is not yet a sacrificial *act*, but it is the root of all sacrificial action; nay, in one sense, it is more than any act can give; for it is the gift of the self, the charity of the thought, the sympathetic assumption of another's human life.

(3) This brings us to the third and final phase of contrast between a material and a spiritual sacrifice. We have seen that they differ in their standard of value, and disagree as to their point of commencement. We have now to observe that they are contrasted also in respect of their continuity or permanence. A material sacrifice is one which, by its very nature, demands constant repetition; a spiritual sacrifice, if it be a full expression of the heart, is offered

once for all. This is the side of the subject on which the writer to the Hebrews has laid peculiar stress in his contrast between the old life and the new. In speaking of Christ as the true high priest, he says: "Who needed not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once for all, when he offered up himself." Now let us understand what is the point of difference which the writer to the Hebrews here desires to evolve. It is a subject on which, in our opinion, there is a very prevalent misconception. Does he wish it to be inferred that the priesthood of a material sacrifice is more permanent in its duration than the priesthood which offers spiritual gifts? This is the popular notion. Christianity is commonly thought to differ from Judaism in the diminution of the sacrificial element. It is supposed to be a dispensation in which men have been freed from the duty of sacrifice, by the fact of one great sacrifice having been once for all consummated; and the writer to the Hebrews is cited as a witness to this view. Yet a deeper study will convince us that the testimony of this writer is precisely to the opposite effect. What he desires to shew is in truth just the converse of the popular opinion. He wishes to exhibit Christianity as superior to Judaism, not by reason of the diminution, but on account of the increase of its sacrificial element. He regards the sacrifices of Judaism as inferior to the spiritual sacrifice of Christianity in point of permanence. The weak point of Judaism, in his view, is the fact that it has not "a priest *for ever*." Its priesthood can only act periodically, and, therefore, it does not operate continuously. It has certain times and seasons for sacrifice; but between these times and seasons there are intervals which can never wholly be accounted for. This priesthood, therefore, is deficient in the permanence of its sacrificial power; it is a priesthood only for stated *days* of life. But, when the writer to the

Hebrews turns to Christianity, he finds, for the first time, a principle of sacrifice which is not periodical, but permanent; a principle whose operation is no longer limited to stated days, but is manifested in every minutest act of every hour. It is this contrast which he really aims to express in Hebrews vii. 23, 24: "And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood." So unchangeable to him is the priesthood of Christ that he is not afraid to regard it as transported beyond death, and existing in the state of glorification: "We have a great high priest that is passed into the heavens."

What, then, is this strange species of sacrifice which is permanent through life and through death, without being once repeated? Its nature may be expressed in a single word—love. Love is not a series of sacrifices: it is a surrender of the spirit once for all; that is to say, it is a surrender which, in being once made, has been made for all emergencies and for all time. There are, doubtless, outward sacrifices which love has still to perform; but the great offering is the love itself. It is not correct, except in a popular sense, to say that there are times in which the mother must sacrifice for her child; it would be more accurate to affirm that maternity is a perpetual sacrifice. Some such analogy as this certainly lay in the mind of the sacred writer when he declared the great Christian offering to be perpetual because unrepeatable. The high priesthood of Christ is the sacrifice of Himself, the emptying of Himself. He does not need to repeat the process, for He has never once taken *back* Himself, never abandoned that attitude of *kenosis* by which He gave Himself for man. That which we have inherited from Him, the gift which He has received for men is, his own spirit, the spirit which does not count the number of beings it shall succour, nor the

number of times it shall forgive ; but which, by one thought of momentary and absolute surrender, has become that unfailing charity which beareth, hopeth, and believeth all things.

GEORGE MATHESON.

THE TWO PROMISES GIVEN TO ABRAHAM.

THERE are two Promises (Gen. xii. 3 and Gen. xxii. 18), given to Abraham at different periods of his life, the distinction between which has been generally overlooked by commentators. The first was given to him as Abram (the *exalted father* of a chosen nation), on the occasion of his shewing his faith in God by leaving his "country and kindred and father's house," to go into a land that God was to shew him, "not knowing whither he went" (Heb. xi. 8). The second was the blessing pronounced upon him as Abraham (the *father of a multitude*, or spiritual seed comprising believers of all nations), on the occasion of his exhibiting the highest instance of faith ever reached by a mere mortal, in giving up, as a sacrifice, without a word of remonstrance, his only and beloved son Isaac, on whose life all God's promises to him were suspended. It were strange indeed if so wonderful an instance of faith as this last called forth no higher promise than the first, if the second was, as it is generally regarded, a mere repetition of the earlier promise, confirmed only by the addition of an oath on God's part. We have but to place the two promises in juxtaposition to see that every term in the later rises in intensity above the earlier :—

"In thee—shall all the families of the land—be blessed" (Gen. xii. 3).

"In thy seed—shall all the nations of the earth—bless themselves" (Gen. xxii. 18).

The distinction between the two promises, which would so forcibly strike the Israelite in interpreting the words literally, escapes the notice of the Christian, accustomed to regard them rather in the spiritual light in which they are presented by St. Paul. To an Israelite the words of the first promise, "In thee [*i.e.* Abram] shall all etc.," would appear to refer exclusively to his own countrymen alone, as being the "children of Abraham": in the second promise alone could the Gentiles, as "the nations of the earth," claim any interest. But St. Paul's extension of the first promise to all Christians, not Jews alone, but Gentiles also, as being the spiritual children of Abraham (Gal. iii. 29), has led us to overlook the palpable distinction between the two promises; and the faulty rendering by the same words in most modern versions (following the example of the Septuagint and Vulgate) of two of the terms in the promises, which are quite distinct in the original Hebrew, has added to the confusion.

We must therefore endeavour to ascertain with precision the distinctive signification of the corresponding terms in each promise. And, first, with regard to the third term, expressive of the blessing in each, "be blessed" (Heb. *nivrēkhû*, passive conjugation), and "bless themselves" (Heb. *hithbarēkhû*, reflexive conj.):—What is to be understood by being "blessed in" a person? Genesis xlviii. 20, supplies the answer, where Jacob, in blessing the two sons of Joseph, says, "*In thee* shall Israel *bless*, saying, God make thee as Ephraim and as Manasseh," *i.e.* bless thee in the same manner as they were blessed. Ephraim and Manasseh are made the examples or patterns of blessing, after which others are to be blessed. In accordance with this the words, "In thee [Abram] shall all be blessed," must be explained to mean that Abram and Abram's faith are the pattern after which others are to receive God's blessing. Now "Abram (we read Gen. xv. 6) believed in

the Lord; and he counted it to him for righteousness." Such accordingly is St. Paul's explanation of this first promise in Galatians iii. 6-9, as extending to all who shew like faith as Abram: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

In contradistinction to this, the expression, "blessing oneself in another," so far from placing oneself on a level with the person referred to, regards him as the source and foundation of the blessing, which can only be received through dependence and trust in him; as appears from the instances in which this form of the Hebrew verb (the *hithpael*, or reflexive) is used: as

"He who *blesseth himself* in the earth
Shall *bless himself* in the God of truth" (Isa. lxxv. 16).

"The nations shall *bless themselves* in Him,
And in Him shall they glory" (Jer. iv. 2).

Even in Deuteronomy xxix. 19, where it is said of the man "whose heart turneth away from the Lord," that "he shall *bless himself* in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst," it is evident that the man makes the "imagination of his own heart" the source or foundation of his trust for blessing to himself.¹

The distinction now drawn will help to explain the significance designed by the change in the other terms of

¹ The greater promise is repeated in identical terms to Isaac (Gen. xxvi. 4) as to Abraham, inasmuch as the entire surrender of himself to God must have been equally complete on his part, since without the young man's consent the aged father could never have been able to bind him and to lay him on the wood prepared for the sacrifice.

Both blessings are transmitted to Jacob, but incorporated into one: "In thee and in thy seed shall all the families of the earth be blessed" (Gen. xxviii. 14). The verb accordingly is in the passive—which is the form alone applicable to the lesser blessing.

the respective blessings. The rise in meaning signified by the change of the verbal form "bless themselves in," requires a corresponding rise in the other terms. With regard to the first pair of terms, what, let us inquire, is the import of the change from "in thee" to "in thy seed"? "In thee shall men be blessed" supposes an equality of blessedness, attainable at least, with the person in whom they are to be blessed; whereas "shall bless themselves" regards the person in whom they bless themselves to be so highly exalted above them that they look up to him as the source from whence their blessings flow, and the object of their humble and confiding trust. "In *thee*," therefore, if denoting a mere man, "shall bless themselves" is inadmissible, since it would be directly opposed to the language of Scripture, which pronounces "Cursed be the man that trusteth in *man*" (Jer. xvii. 5). Hence "in thee," when the verbal term becomes "men shall bless themselves," must be changed into "in thy seed"; and "thy seed," pointing back, as without doubt it did, to them, to the primeval promise of the "seed" of the woman empowered to reverse the curse of death, assumes ever more and more in successive revelations a superhuman character, so as to be all but identified with the Almighty:—as David's "seed" (2 Sam. vii. 12-16) exalted to a filial relationship with Jehovah, God being to him a "father" and he to Him a "son," whose "throne should be established for ever"—again, though David's son, yet styled by him "my lord," as being seated at the "right hand" of God and ordained by Him a "priest for ever" (Ps. cx. 1, 4)—even the highest dignity and titles, befitting the Eternal, being ascribed to him, "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace" (Isa. ix. 6)—"this," in fine, being "his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. xxiii. 6).

Lastly, as regards the change from “all the *families of the land*” into “all the *nations of the earth*:—” a faith, such as Abram’s in its earlier stage, in God as the supreme Disposer of all, able and willing to bless and protect his worshippers, would suffice to combine “all the families of the (*ādāmah*, or cultivable) land” of their possession, as it did the Israelites, into kindly and brotherly union with each other as one nation, though bitterly hating and being hated by all other nations. But to unite into one “all the nations” and the whole “earth” (*erets*), requires a far higher stage of faith. The bond which alone can effect this union and brotherhood must be faith in the universal Fatherhood of God as the one common Father of all, and in the universal Brotherhood of men, as manifested in a “seed” who was at the same time “son of God” and “son of man”—able both to save and sympathize with his brethren—the gift of a Father’s love to all his children on earth, and who demonstrated his brotherly love towards our whole race by taking on Him our nature, and by his perfect self-surrender and self-sacrifice, procuring salvation and endless blessedness for every race and nation.

There is thus a clear distinction between the two promises, the first falling far short of the second, when the earlier promise is construed strictly according to the letter. Still its terms might have excited higher hopes in the mind of Abraham, so as almost to include the higher promise; and the believer, as his faith advances, grows in the conviction that God will never come short but will exceed the expectation of his children in the fulfilment of his promises. And such we believe to have been the case with Abraham. The words “In thee shall all the families of the land be blessed,” prescribe no limits which would exclude the hope of the highest blessings which God could bestow on the whole race; and the growth of Abraham’s faith, quickened by the birth of a son to himself notwithstanding “his own body

being now as good as dead, and the deadness of Sarah's womb" (Rom. iv. 19), would seem to explain the promptness and unquestioning character of Abraham's obedience to the command which bade him offer up his son Isaac. Unbelief would have suggested that compliance with such a demand would entirely frustrate all the promises. But faith such as Abraham's drew the opposite conclusion, that the command now given was to be the very means of fulfilling God's promise, however little he could understand the mode by which it was to be accomplished. Strongly, therefore, though flesh and blood recoiled against it, the spirit unhesitatingly accepted the command. Nor was the father of believers disappointed in his hope: "Abraham saw my day, and was glad" (John viii. 56). To what occasion can we with greater probability assign the deep insight into the divine plan of redemption, here ascribed by the Saviour himself to Abraham, other than to the auspicious moment when his faith had reached its highest point of elevation by the voluntary surrender of his beloved son? Sacrifice was the regular and God-ordained (see Gen. xv. 9, xxxv. 1) mode of worship and acceptable approach to God in patriarchal times. Wherever Abraham settled for a time, he erected an altar and called on the name of the Lord. Sacrifice included two *symbolical acts* representative of the offerer: first, the shedding the blood of the offering, signifying the deserved forfeiture of the offerer's life, in place of which the life of the innocent and sinless victim is accepted as an atonement; and secondly, the presentation of the entire body of the sacrificial victim as a whole burnt-offering unto the Lord, symbolizing the offerer's presenting his "body as a living sacrifice, holy, acceptable to God" (Rom. xii. 1), as being now purged from sin. The offering required of Abraham was that of a life which he esteemed more precious than his own, the sacrifice of the very son of promise, on whose life depended the fulfilment

of all God's promises. The demand, in short, was the greatest that could be made, that a father should give up the life of his son, his only son, whom he loved, and offer him up as a burnt offering. And now, when he had all but consummated the sacrifice, his hand is arrested, and another sacrifice is substituted, provided by God himself. What other inference could Abraham draw but that no sacrifice which man could offer, though he should "give his first-born for the sin of his soul" (Micah vi. 7), would suffice—that a more efficacious offering still was needed, which God Himself would provide? That such was Abraham's understanding of the whole transaction—and that he saw in what had taken place a foreshadowing of a greater and more perfect sacrifice, which Jehovah Himself should provide—he testified by the name, "Jehovah-jireh" (= *the Lord will provide*, Gen. xxii. 14), which he gave to the scene of this remarkable transaction, to keep alive the remembrance of it to succeeding generations.

Such—unless we err in associating with the highest manifestation of Abraham's faith the occasion of his highest inspiration, and vision of "the Lamb of God which taketh away the sin of the world" when, as Christ attests, "Abraham saw my day and was glad"—or such like, would be the reflections awakened in Abraham's mind by the revelation vouchsafed to him of God's purposes of grace for a sinful world, to transmit to his posterity for the instruction of the early church; and if so, the more comprehensive meaning, which we claim for the second promise above the first, seems to be fully justified.

JOHN FORBES.

FAITH AS A GRAIN OF MUSTARD SEED.

ST. MATTHEW XVII. 20.

THAT Mount Hermon, with all its snows, streams, crags, and cedar forests, should bow and remove at the command of faith is a wonderful, and to many an incredible, promise. Yet it does not stand alone. It is repeated in various forms. When his disciples marvelled because the fig tree instantly withered away at the word of Christ, He answered and said unto them (Matt. xxi. 21): "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain (*i.e.* Moriah, the holy mount on which the temple stood), Be thou taken up and cast into the sea, it shall be done." So again, when the apostles prayed, "Lord, increase our faith," He replied (Luke xvii. 6), "If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you." Even St. Paul assumes that both he and his converts might have "faith so as to remove mountains," and speaks of this wonderful power as a very little thing compared with the gracious activities and benignities of love (1 Cor. xiii. 2). And when once we observe how this great promise is woven into the very structure of the New Testament, taking many forms, but remaining substantially the same, it becomes very difficult, if not impossible, for those who hold the New Testament to be in any sense the word of God, to admit that it is simply a bold hyperbole, which it would be absurd to take as more or other than a mere figure of speech.

How then may we so approach it and so read it as to prove its literal truth, and to reconcile it with the dictates of reason and the facts of human experience?

There are many ways in which we may so approach and so interpret it.

1. First of all, we may dwell on the indubitable fact that all the marvels, all the apparent impossibilities, which men have wrought, have been wrought by the energy of faith. It is by his faith in the laws of nature and in his interpretation of these laws, that the man of science has achieved the marvels which have altered the whole form and tone of modern life. It is by his faith both in the courage of his soldiers and in his own power of handling them, *i.e.* his system of tactics, that every great captain has won his victories, often snatching them from the very mouth of defeat. It is by his faith in men and in his reading of the laws of social and political science, that every great statesman learns how to take occasion by the hand and to make the bounds of freedom broader yet. It is by his faith in great religious principles and truths that every successful reformer of the Church, *e.g.* Luther, has purged the Church from its accretions of error and superstition, elevated and liberalised at once her creed, her ritual, and her morality, in the teeth of both priestly and imperial power. By faith the early Church put a new heart into the decrepit Roman empire. By faith the Reformers put a new heart into the northern kingdoms of Europe, and suppressed some at least of the most flagrant vices and superstitions even of the southern kingdoms who rejected their teaching.

Did not *they* remove whole mountains of tyranny and oppression under which the nations were groaning? Nay; even in apostolic times, was there not a very close and literal fulfilment of one of the forms of this great promise? The will of man is harder to bend than any natural force. The Jewish temple, with its services and sacrifices, seemed far more firmly established than the rock on which it stood; for it was founded on the word of God. Yet even to this sacred mountain of law and custom, tradition and worship,

sustained by the will of the most obstinate of races, the Christian disciples uttered the command of faith, Be thou removed, and it did remove; nor has it yet gone back to its place.

2. There is another way by which we may approach this promise, and read it in harmony with the teachings of reason and experience. The Bible everywhere proclaims that, in the intention of God, man is the lord of this lower world; that he was made to have dominion over all the works of God's hand, to hold all things under his feet. It admits indeed that man has fallen from his pride of place, forfeited his inheritance by violating the conditions on which it was held; so that as yet "we see not all things put under him." But it affirms that when, and in proportion as, he is redeemed from the bondage of sin by the grace of God, when he becomes perfect, when he has fully recovered the image and likeness in which he was made, his inheritance will be restored, and all things will obey and serve him.

Does not reason curiously confirm the teaching of the Bible? In the partial dominion over the forces and laws of the natural world which men have slowly and laboriously acquired, do we not find the proof that his Maker intended man to rule? In the limits and imperfections of his dominion, have we not the confession that because of his sin and weakness he has not yet attained his true place and dignity, and is not already perfect? Does not reason itself teach and assure us that when he is perfect—perfect in wisdom and strength and love—he may be safely endowed with a power with which as yet he could not be trusted; and that he will then be "crowned with glory and honour," and rise to that dominion over all things for which he was created and made?

But if there ever was a perfect Man upon the earth, was it not reasonable that all things should do *his* bidding, and hearken to the voice of his word? In proportion as his

disciples grew up into Him, *i.e.* shared his perfection, was it not reasonable that they should share his power?

From this point of view the miracles of the New Testament—which not only affirms Christ to be *the* Son of man, in whose image we are to be reconstituted, but also to be the Son of God—are as credible to reason as they are dear to faith; for all things are possible to God, and therefore nothing can be impossible to as many as are made “partakers of his divine nature.” Shall not man, then, who at the first was “made but a little lower than God,” when he is raised to be “one with the Father,” become the servant and minister of his will, and be clothed with his authority because he is under his authority, just as every magistrate, soldier, sailor, the moment he receives his commission, is clothed with the authority of England and armed with her power?

3. There is still another way—the way of the mustard seed,¹ by which we may approach and vindicate this great promise; for it is to the faith which resembles “a grain of mustard seed” that the promise is made, both in Matthew xvii. 20 and Luke xvii. 6. Must there not, then, be something in the nature and activity of such a seed which, duly considered, will illustrate the Promise?

As the mustard is one of the smallest of seeds, no doubt our Lord meant us to imply from his comparison how much even a little faith will do, if only it be alive. *If only it be alive*; for no doubt He also meant to remind us that it is only a living faith, however small, which will work wonders because of its vital hold on the Everlasting Strength.

So much lies on the very surface of the passage. But we must try to get below the surface and ascertain what the real point of the comparison is.

¹ I am indebted for this suggestion to the writer of a book already commended in this Magazine: *viz.* *The Gospel of Divine Humanity*, p. 107.

The mustard seed is one of the tiniest of seeds, although in the fierce heat of the Jordan valley it will grow up into a herb as high as a man on horseback, and throw out sprays on which the birds of the air perch and feed, attracted by its pungent fruit. Take such a seed into your hand and consider it, and you will find it hard, round, dry, and apparently dead and inert. Put it under a microscope and dissect it; and, small as it is, you will find that it contains a germ far smaller than itself in which its whole potency is summed up. Born in the air, nourished by the sunshine and the dew, it yet cannot live and appropriate their virtues while it remains in them, so long as it lies in the pod or continues above the ground. But bury it in the soil, and soon a process of dissolution and disintegration sets in which is also a process of vitality and growth. Its main bulk rots, but rots only that it may feed the tiny germ of quickened life which resides within it; for even a seed must lose itself to find itself, must die that it may live. Through death it rises into a new life, pushes its way through what compared to itself in size and weight are *whole mountains* of obstruction and resistance, piercing clod after clod, and compelling each to yield its virtues and to minister to its needs; until, at last, it rises into that fellowship with the air and the sunshine and the dew for which it yearned and was designed. "The mountains of earth are dead in comparison with its life." Hence it commands them to be removed, and they obey. So astonishing is the vital energy of even the smallest seeds that "mushroom spores, which singly are almost invisible," have been known to lift large paving stones an inch or two from the earth in the course of a single night.

Which things are a parable, or may be parabolised. For, in like manner, man was born for fellowship with God and with all the gracious forces and influences of Heaven. Even in his lowest estate, even when dead in trespasses and sins,

he feels at times that he was meant to live, and testifies in a thousand different ways that he aspires after the life which springs from communion with the upper world and the Lord of that world. But, before he can live, he must die—die to self, die to sin, losing that he may find himself. And so to him, too, there comes a moment when he sinks as into a great darkness, into the darkness and pain and travail of repentance; when he is convinced of his own sinfulness and nothingness, but when he is also convinced of righteousness; when his old, feeble, and intermittent aspirations after a higher better life become inspirations to endeavour after that life. Faith is quickened within him—faith in God, and in the life that springs from fellowship with God as the only true and proper life for man. He gropes after the light, without which he cannot truly live. Many obstructions, whole mountains of obstruction, lie in his way. The old self, with its habits and lusts, must die, before the new self, created after God in holiness and righteousness, can truly and freely live: and this old self dies hard. The world around him, and all the ties that bind him to the world and its ways, resist the upspringing life: and these too are hard to overcome, hard to impossibility unless the power of an endless life has been released within him. The new world, the new life, after which he aspires and to which he tends, will often grow dubious to him, or seem unattractive, or look to be beyond his reach, unless faith, the eye and the hand of the soul, come to his aid; unless, that is, he already feels the secret influence of the sunshine and the air, into the open influence and open possession of which he has not yet attained. But if this germ of living power has been released by the quickening breath of the Divine Spirit, that new world, with its new and higher ways of life, will grow ever more attractive to him, and exert a more constraining influence upon him. In the strength of faith he will bid these mountains remove,

and they will obey him. He will pierce through clod after clod of resistance, compel them to minister to his nourishment, assimilate all in them that will serve his turn, until he, too, springs up into the heavenly light and air, grows and thrives in them, and, being in the kingdom of heaven, brings forth fruit unto God.

Read thus, read as a parable of spiritual growth and conquest, this great promise may seem, at first and to some, much less great and wonderful than when we read it, a few paragraphs back, in a more literal sense. But what children we must be, and must have determined to remain, if, on reflection, we do not see that this inward wonder infinitely transcends all outward wonders both in magnitude and value. If I *had* the faith that removes mountains; if *i.e.* all the forces of nature were as pliant to my will as some of them already are to the hand of him who has mastered their secret and knows how to set them in motion, and yet had not the faith which walks by love,—what should I be the better for that, or the better off? I might be only the worse for it, and use my power for my own harm or to harm others.

Which, after all, is the nobler aim and attainment—to be a magician and compel all things to serve my will, or to be a good man and delight to do the will of God, the only perfect Will?

The question admits of but one answer. To be good is better than to be wise, as to be wise is better than to be strong. The mere might which we are all tempted to deem so magnificent an endowment, the mere power to control outward forces and events, is nothing when compared with a wise and understanding heart or a rectified and obedient will,—such a heart and such a will as, through the grace of God, are open to us all.

And, therefore, the main question for each one of us is :
“Have I received this grace, and not received it in vain?”

Has my faith in God become vital, is it growing like a grain of mustard seed? Is it penetrating, overcoming, converting to its own use, the mountains of hindrance and obstruction which it has to encounter in my own nature and conditions, in my natural temperament, inherited proclivities, acquired habits? Is it convicting me of sin; *i.e.* of sinful tempers, lusts, ambitions, ways of thought and action, and compelling me to renounce them? Is it convincing me of righteousness; *i.e.* leading me to recognize the true ideal of life as set forth in the person and history of the Perfect Man, and constraining me to pursue that ideal and make it my own?" If it is, then it is a genuine and vital faith, a faith that works the only wonders which are of any real value to us. It is conducting us into that fellowship with God, the Sun of the soul, and with all the gracious influences of the heavenly or spiritual world, for which we were created and made. It is slowly raising us through that death to self and selfish aims by which alone we can nourish and reach the true life of the spirit within us, that life of service which yet is freedom, of labour which yet is rest, of abasement which yet is exaltation.

Viewed in this light, approached by the way of the mustard seed, this great Promise yields us the very assurance and encouragement we most deeply need. It comes to us as we lie buried in the earth, with the old life painfully dying and the new life painfully struggling to the birth, all its power and joy absorbed as in pangs of travail, and it assures us that *these* are the very conditions by which alone we can rise into the light and warmth, the freedom and blessedness, after which we aspire, the very pressures, distractions, struggles, endeavours through which we are to be made partakers of the divine nature and the divine peace. It will not suffer us to find omens of defeat in them, as we are apt to do, nor food for despair. It tells us that our faith, if it is to prove itself alive and to become

perfect, *must* remove mountains ; and it encourages us with the hope that, if our faith be vital and growing, every mountain to which we say, "Remove hence," will remove, and that "nothing shall be impossible" to us, however impossible it may seem.

ALMONI PELONI.

FAITH NOT MERE ASSENT.

THE present inquiry relates not to faith as a general principle, but to that special exercise of it known as saving faith, faith in the gospel, or faith in Jesus Christ. It is the faith which is effectual to salvation in its widest sense, by which we are both justified and sanctified—the initial, determining, and formative principle of the whole Christian life. Now the question is, Is the faith on which such momentous issues hang merely an intellectual act? or is it also emotional and moral?—merely the assent of the understanding to certain propositions, or, in addition to this, the trust of the heart, or, as we prefer to put it, the self-surrendering trust of heart and will, in a personal Saviour?

The question may not be one of such living interest at the present time as it possessed a generation or century ago, but it is by no means a dead controversy, or a question of barren metaphysics, or a mere dispute about words. Touching, as it does, the apple of the spiritual eye, it has a vital and abiding interest both for theology and for practical religion. Not that a correct theory of faith is essential to the possession of a real or even of a strong faith. To assume that it is would be an aggravated form of one of the worst vices of the intellectual theory of religion, which it is our object to impugn. To walk, we do not require to

ascertain the precise number, structure, and movements of the muscles brought into play in walking. To see, it is not necessary that we understand the laws of optics and know the true theory of light. While the Greeks were the most imaginative of peoples, it was not till the time of Aristotle that they analysed the processes of imagination, or even possessed a word to designate that faculty.¹ And, in like manner, one may not only have faith, but even the "full assurance" of faith, without a correct knowledge, or even without any theory at all, of the mental process it involves. Still, serious error here may be productive of grave mischief, as even wrong theories about walking may bring one into trouble. Lord Bacon has pointed out two opposite errors as incidental to all explanations of phenomena; namely, that of needless complexity on the one hand, and that of excessive simplicity on the other. Now both errors have been committed here. On the one hand, the view held by Bishops Bull,² Burnett,³ and Jeremy Taylor,⁴ that faith is the sum total of all Christian graces and good works, errs on the side of complexity. It strains the meaning of the term beyond all reasonable and Scriptural warrant. It practically denies the immediateness and absoluteness of the Divine forgiveness, and so encumbers the simplicity and freeness of the gospel as to exert a depressing and repelling influence on sensitive consciences, and to foster in others a legal and self-righteous spirit. On the other hand, the theory that faith is mere assent is an exaggeration of its simplicity, and tends to encourage a false confidence in a merely intellectual salvation. It was held, among others, by Bishop Pearson,⁵ Thomas Erskine, of Linlathen,⁶

¹ Sir A. Grant's *Aristotle* (in Blackwood's *Ancient Classics*), p. 93.

² *Harmonia Apostolica. Diss. Post.*, cap. 4, § 4.

³ *Exposition of the XXXIX. Articles*: on Art. XI.

⁴ *Life of Christ*, Part II. Sec. 10, Disc. vii. 4, 7.

⁵ *Exposition of the Creed*, Dobson's edition, p. 14, and 23, note.

⁶ *Essay on Faith*.

Drs. Chalmers¹ and John Brown,² of Edinburgh, and, in its baldest form, by Robert Sandeman,³ from whom it is sometimes called the Sandemanian theory. His favourite definition of faith was, "bare belief of the bare truth," his idea being that the mind is purely passive in believing, that to believe is simply to receive "a correct impression" or "just notion" of the truth, and that we are justified by this while still we are ungodly or unrenewed; otherwise faith would be "a work exerted by the mind," and justification would be by works. The theory, as formulated by Sandeman, can hardly be said to have survived the incisive "Strictures" of Andrew Fuller, but in its more guarded and moderate form it still finds able advocates. The doctrine of the Church of Rome is a singular combination of extremes, a medley of the discordant views of Sandeman and Bull. It is, that faith is, properly, assent, but that this assent is not necessarily saving. There is indeed a saving grace of faith, but this is really only another name for love, *fides formata caritate*, as distinguished from *fides informis*, which does not save; we are justified much more by love than by faith.⁴ Now we hold with Rome that assent is not necessarily saving, but the conclusion we draw from this is, not that faith alone does not save, but that assent is not the faith that saves. We fully admit that faith includes the knowledge of the truth and assent to it, that it is intelligent conviction, though based on evidence other than that of the senses or of logical demonstration. We protest as earnestly as any intellectualist against the divorce of religion from intelligence and the highest reason, whether as exemplified in the agnosticism which resolves all religion into emotion

¹ *Institutes of Theology*, vol. ii. chap. 6.

² *Commentary on Romans*.

³ *Letters of Theron and Aspasio*, vol. i. p. 483; *Epist. Corresp. with Pike*. Letter II.

⁴ Bellarmin's *Disputationes: De Justif.* i. 4, and ii. 4. Council of Trent, session vi. canon 28.

excited by the Unknown and the Unknowable, in the obscurantism which is satisfied with *implicit faith*, i.e. an intention to believe whatever the Church believes, in the pietism which mistakes rapture, or blind trust, or caprice for the witness of the Spirit, or in the sentimentalism which revels in mere spectacular emotion, like that displayed by the weeping daughters of Jerusalem. Feeling without knowledge or rational thought is as worthless, morally, as knowledge without feeling; for it has no criterion within itself by which to distinguish one feeling from another, the holiest from the most impure, faith from the veriest fetichism. An ignorant believer is an anomaly, an absolutely ignorant believer is a contradiction in terms. What we propose to shew is, not that faith is mere feeling, but that it is the fusion of feeling, conviction, and volition; not assent alone, but affiance and self-surrender.

Our arguments rest on a variety of grounds, philological, biblico-exegetical, theological, psychological, and ethical; but while our remarks will proceed generally along these lines, yet as they cross each other at various points, it may be more conducive to logical order to present the arguments in a more detailed and explicit form.

I.

Our first ground of objection to the intellectual theory of faith is *the primary and natural meaning of the term*.

Take first the Hebrew **הֶאֱמִין** (He'emin), translated πιστεύειν in the Septuagint, and *believe* in our English version. It is the Hiphil of **אָמַן** to nurse, rear, uphold; in the Niphal, to be nursed, to be firmly established, to be trustworthy: in Hiphil, to *regard as trustworthy*, to *place reliance upon*, to *trust*, to *believe*. Undoubtedly it often means to believe or credit a statement as well as to trust in a person or thing; and the general rule for distinguishing

the two senses is that with אָמֵן it means to believe, and with בָּטַח to trust, though the rule is not absolute; but the derivation of the word seems to shew that the primary idea is trust. Firmness or stability, that which sustains our trust or confidence, is the quality to which it has respect, and it is thus conceived as making the subject of it firm and steadfast. This idea is strikingly expressed in 2 Chronicles xx. 20, "*Believe in the Lord your God, so shall ye be established*" (וַיִּתְאַמְּנוּ), the two words for *believe* and *be established* being different parts of the same verb. (Cf. Isa. vii. 9.) In Psalm cxix. 66 it is used of believing *in commandments*, and in Deuteronomy xxviii. 66 of *being assured of one's life*, ideas of a moral and fiduciary kind, and considerably more complex than that of mere assent to propositions. Though used variously with reference to God, to his prophets (as in 2 Chron. xx. 20; Exod. xix. 9), to his works (Ps. lxxviii. 32), to his words (Ps. cxix. 66), and to men generally (Prov. xxvi. 25; Mic. vii. 5), yet when it denotes justifying or saving faith (as in Gen. xv. 6, "*Abraham believed in (בָּ) the Lord*"), it has generally God for its object, and denotes, as Cremer says, "*reliance upon Him, a firm trust which surrenders self to Him, feels sure of God as 'my God,' and thus gives strength and steadfastness to the subject of it.*"

The Greek words $\pi\acute{\iota}\sigma\tau\iota\varsigma$ and $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\epsilon\iota\nu$ are also used to express both *belief* and *trust*, alike in classic Greek and in the New Testament, though the $\pi\acute{\iota}\sigma\tau\iota\varsigma\ \theta\epsilon\acute{\omega}\nu$ of classic writers denotes no such personal relationship as we understand by faith in God, and $\pi\iota\sigma\tau\epsilon\acute{\upsilon}\epsilon\iota\nu$ is never used at all by them in a religious sense. But of the two meanings, *belief* and *trust*, the best lexicographers, like Liddell and Scott, and Cremer, give *trust* the precedence both as regards origin and common use. $\Pi\epsilon\acute{\iota}\theta\omega$, from which they are derived, favours, though it does not necessitate, the idea of personal influence on the one hand, and of personal trust on the

other; and, at all events, *πεποιθήσις* certainly means *strong confidence*. The idea of trust appears also in the expression *πιστεύειν τινί τι*, to *entrust* anything to any one;¹ in the secondary meaning of *πίστις*, fidelity; in *πιστός*, faithful; and in *ἀπειθής* and *ἀπειθέω*, (to be) disobedient.

So too the Latin *fides* means first (acc. to Andrews) *trust* in a person or thing, then credit in the mercantile sense, then faithfulness. Hence *fidus*, faithful; and (acc. to Peile) *fœdus*, a covenant. So also *credere* is originally to give as a loan, then to entrust, then to trust, then to believe. But we can trace the history of the term to a remoter origin than *faith*, *fides*, or *πίθω*. The root, according to Professor Skeat, is the Aryan *Bhidh*, to *unite*, from *Bhadh*, or more fully *Bhandh*, to *bind*; which suggests, as the radical idea, not mere assent, but *consent*, *affiance*, or a binding of one's self to another in personal *union* or *covenant*. It also sheds a striking reflex light on the fact that faith—the mutual trust of man in man—is the great *bond* and *cement* of society, that socially as well as spiritually we are saved by faith. This tendency to trust in our fellow men, which is an ultimate fact of our nature, and which our whole environment from our birth onwards is fitted to develop, is thus at once the ethical basis of society and the psychological mould or type of all religious faith.²

Even our word *believe* (from Anglo-Saxon *ge-lyfan*) is shown by Skeat, Wedgwood, and Ogilvie to be identical or closely allied with *leave*, *lief*, and *love*; with the Latin *libet*, it pleases; with the German *loben*, to praise; *glauben*, to believe; *verloben*, to promise; *erlauben*, to permit, give *leave*; and, they might have added, with the expressive Scottish

¹ Luke xvi. 11; John ii. 24.

² May not this derivation of faith throw light also on the disputed etymology of "religion"? Does it not favour the view of Augustine that it is from *re-ligare*, as that which *binds* man *again* to a higher power, as against the Ciceronian derivation of it from *re-legere*, the gathering of one's thoughts, careful pondering about Divine things?

lippen, used with telling effect by Dr. Chalmers in conversation with a Scotchwoman to explain faith: the common Aryan root being *luh*, to *desire*, and the fundamental idea common to all being that of *approving, sanctioning, or having satisfaction with*. The opinion of Richardson, cited approvingly by Dr. Hodge,¹ that *believe* is etymologically connected with *live*, and that belief may thus be viewed as that which we *live by*, though highly suggestive, is apparently without foundation, being entirely ignored by the other and more trustworthy authorities just named, who give an entirely different account of its origin.

The root-idea then, not only of the Hebrew and Greek terms, but of the corresponding words in other languages, is not assent, but a mental act in which feeling, whether confidence, approval, or satisfaction, is an essential if not the principal element. We grant that etymology may put an inquirer on a false scent as to the true idea of a word, and one may well take warning from the fantastic metaphysical superstructure elaborated by Mr. Matthew Arnold from an etymological analysis of the parts of the verb *to be*; but when, as in the present case, the radical is also one of the recognized ideas of a term, etymology, though it cannot have the last word, may with advantage be allowed to have its say. That the recognized and current meaning of our own word *faith*, taken generally, is *trust*, and especially *trust with a view to some desired object*, a moment's reflection will suffice to shew. Conviction of the existence of the object is, of course, involved in it; but this is not all, for if the object believed to exist is an evil, then it becomes an object, not of faith, but of distrust or fear. To believe in the devil, in the sense of believing in his existence and power, is one thing; to have faith in him is something entirely different. It has been thought by some that faith, and indeed all belief, has always respect to action, explicitly or

¹ *Systematic Theology*, vol. iii. p. 43.

implicitly, that it is the outgrowth of spontaneous activity, and that action therefore is its true test.¹ That this is the case with many of our beliefs is certain, but whether it is so or not depends on the nature of the particular belief. Even faith does not in all cases contemplate action. It does so very frequently, but not always, unless perhaps we include in action what Aristotle calls the *potentiality* of action, *i.e.* mental preparedness to act as soon as occasion requires or opportunity offers. The essential idea of faith is trust for some desired good; and if the attainment of the good is conditional on our own action, then it necessarily becomes *purposive*, is impregnated with will, and has action for its test. Belief, or assent, and faith are therefore distinguishable thus. When I say that I *believe* that the sun will rise to-morrow, I merely assent to a proposition viewed theoretically; but when I say that I have *faith* in to-morrow's sunrise, I mean that I anticipate it with desire and confident expectation, and also, as it so happens from the nature of the case, that I contemplate being guided in my actions by this belief. When I say that I *believe* that a certain person is honest, I express a general conviction which may have no reference to my own personal or practical relations to him, which might even apply to an inhabitant of Jupiter or Saturn; but when I say that I have *faith* in him, it is with a view either to actual or possible relations of a personal or practical kind, that is, to something touching my interests or feelings. The distinction is still more signally brought out by the fact that, while we can say that we *believe* that such a person is dishonest, it would be doing violence to the language to say that we have *faith* in his dishonesty. We might say, indeed, that we have *faith* in the *statement* as to his dishonesty: but even this expresses more than *believing*

¹ So Mr. Bain in his *Emotions and Will*, p. 554; but he has renounced this view in the last edition of his *Compendium of Mental Science* (1872), Appendix, note p. 100.

it, or even than *believing* in it; namely, that we repose in it with a view to being guided by it in actual or possible dealings either with the author of the statement or with the subject of it. It is unfortunate that the English language has no verb formed from *faith* like πιστεύειν from πίστις, and that we are accordingly obliged to translate that verb by a word of different origin, either by *trust*, or, as is generally done in our version, by *believe*. The latter does not quite express the full sense of *faith*; it marks the transition from assent to faith. Bishop O'Brien well expresses the common-sense view of the general meaning of *faith* when he says, "They who know what is meant by *faith* in a *promise* know what is meant by *faith* in the *gospel*; they who know what is meant by *faith* in a *remedy* know what is meant by *faith* in the *blood* of the Redeemer; they who know what is meant by *faith* in a *physician*, *faith* in an *advocate*, *faith* in a *friend*, know too what the Scriptures mean to express when they speak of *faith* in the Lord Jesus Christ."¹

THE SEPTUAGINT ADDITIONS TO THE HEBREW TEXT.

VI. Some of the Greek additions are very familiar to members of the Anglican Church owing to their being found in the Prayer Book. Perhaps the most well known of these is The Song of the Three Children, *Benedicite, omnia opera*, allowed to be used in Morning Prayer as an alternative for the *Te Deum*. This occurs among the *additamenta* to Daniel after the 23rd verse of the third Chapter: "These three men fell down bound into the midst of the burning fiery furnace." "And," proceeds the Greek, "they walked

¹ *Nature and Effects of Faith*, Sermon I.

in the midst of the fire, praising God, and blessing the Lord." Then follow the prayer and confession of Azarias, and the account of the destruction of the king's servants who executed his commands, and how that the angel of the Lord came down into the furnace "and smote the flame of the fire out of the midst of the oven, and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them." As Keble says¹:—

". . . When in one fierce flame
The martyrs lived, the murderers died:
Yet knew he not what angel came
To make the rushing fire-flood seem
Like summer breeze by woodland stream."

Then, we are told, the Three as out of one mouth glorified God and sang the Hymn, "O all ye works of the Lord, bless ye the Lord, praise him, and magnify him for ever."

The last verse of Psalm xiii. is in the Hebrew: "I will sing unto the Lord because He hath dealt bountifully with me;" to this is appended another clause, given also in the Latin Vulgate, and thence transferred to the English Prayer Book, viz. "Yea, I will praise the name of the Lord most Highest."² So in the next Psalm (xiv. 5), the clause "where no fear was," doubtless an interpolation from the 53rd Psalm (ver. 5), is found in the Prayer Book and the Vulgate, "Illic trepidaverunt timore, ubi non erat timor," which also follow the Septuagint in the first verse by adding, "No, not one." And once more, in Psalm xlv. 10 the Prayer Book version, "Upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours," is indebted for the last clause to the Greek addition, περιβεβλημένη, πεποικιλμένη; or to the Latin,

¹ *Christian Year*. Nineteenth Sunday after Trinity.

² This and the following additions are found in the Æthiopic and Arabic versions, which are made from the Greek, not the Hebrew.

"circumdanda varietate." In Psalm cxviii. 2 the Hebrew reads: "Oh, let Israel say, that his mercy endureth for ever;" the LXX., followed by the Vulgate and the Prayer Book, insert the words "that he is gracious," as in the first verse. The Hebrew in Psalm ii. 12 reads: "Kiss the Son lest he be angry, and ye perish in the way;" the Greek inserts *δικαίας*, the Vulgate "justa;" and the Prayer Book gives, "And so ye perish from the right way." This interpolation is specially mentioned by Origen¹ as suspicious; he doubts whether it is to be considered an error of the copyists, or whether the translators introduced it *κατ' οἰκονομίαν*, "per dispensationem." In Psalm xxii. 1, we have in the Prayer Book the version: "My God, my God, look upon me, why hast thou forsaken me?" Here the words "Look upon me," *πρόσχες μοι*, are only a different translation of the second Hebrew word which may be rendered either way.² The addition in the first verse of Psalm xxviii. (Heb. xxix.) has arisen in the same way. The Prayer Book version, substantially one with the Septuagint and Vulgate, is, "Bring unto the Lord, O ye mighty, bring young rams unto the Lord." *Ἐνέγκατε τῷ Κυρίῳ, υἱὸν Θεοῦ, ἐνέγκατε τῷ Κυρίῳ υἱοὺς κριῶν*. "Afferte Domino, filii Dei; afferte Domino filios arietum." Here the word rendered "God," had been translated also "rams," and the present text makes a combination of both renderings.

VII. Of the historical additions some are curious, as shewing traditional views or legends connected with authentic facts, and some are useful in clearing up difficulties. Among the latter occurs the elucidation of one *crux* in St. Stephen's speech before the Sanhedrim. The Deacon there states the number of Joseph's kindred who came into Egypt

¹ Corder. *Cat. Patr.*, vol. i. p. 34.

² ὧν, Owen, *An Enquiry into the Present State of the Septuagint*, London, 1760, p. 89.

to have been threescore and fifteen (Acts vii. 14), while the Hebrew text of Genesis xlii. 27, and the Samaritan, set them at threescore and ten. How is the discrepancy to be solved? Simply by the fact that Stephen is quoting from the Septuagint, which in the passage referred to mentions expressly seventy-five as the number of Jacob's family, enumerating (ver. 20) not merely Ephraim and Manasseh, but five others, viz. Machir son of Manasseh, Galaad son of Machir, Sitalaim and Taam sons of Ephraim, and Edem son of Sitalaim. These particulars the translators derived from Numbers xxvi. and 1 Chronicles vii., where the genealogies of this family are given at length. Another difficulty about the sojourning of the children of Israel in Egypt for 430 years (Exod. xii. 40), is solved by an addition. In the Greek the verse reads thus: "Now the sojourning of the children of Israel which they sojourned in the land of Egypt and in the land of Canaan, they and their fathers, was four hundred and thirty years."¹ According to the Hebrew text of Genesis ii. 2, God is said to have ended his work of creation on the seventh day. Elsewhere (*e.g.* Exod. xx. 11; xxxi. 17) He is said to have completed the work in six days: in conformity with which statement the LXX. and the Syriac, agreeing herein with the Samaritan Pentateuch, read *ἡμέρα τῇ ἑκτῇ*. But this is rather a correction of, than an addition, to the original text. The following interpolations are curious as containing remnants of traditional history current among the Jews, of which very commonly no other trace has come down to us. In the enumeration of the years of the Patriarchs in Genesis, the LXX. generally add a hundred to the age given in the Hebrew text, besides introducing particulars not to be found there. Thus in Chapter xi. 12 ff. we have the following

¹ This is the reading of the Alexandrine MS.; the Vatican (B) omits *αὐτοὶ καὶ οἱ πατέρες αὐτῶν*. The words, "and in the land of Canaan," are given in the Samaritan text and in the Coptic version.

statement which is a considerable addition to the Original. "Arphaxad lived one hundred and thirty-five years and begat Cainan.¹ And Arphaxad lived after he begat Cainan, four hundred and thirty years, and begat sons and daughters, and died. And Cainan lived a hundred and thirty years and begat Salah. And Cainan lived after he begat Salah, three hundred and thirty years, and begat sons and daughters, and he died." The additions in the Book of Joshua are often recapitulations of facts elsewhere narrated. Thus after verse 42 of Chapter xxi. we have the following gloss: "And Jesus made an end of dividing the land in the boundaries thereof. And the children of Israel gave a portion to Jesus by command of the Lord; they gave to him the city which he demanded; they gave to him Thamnasachar in mount Ephraim. And Jesus built the city and dwelt therein." All this is derived from Chapter xix. 49, 50. But the translator goes on, "And Jesus took the stone knives, wherewith he circumcised the children of Israel who were born in the way in the wilderness, and placed them in Thamnasachar." Of the use of sharp stones as implements of circumcision, we have an instance in the case of Zipporah and her son (Exod. iv. 25). These same implements of Joshua form the subject of another interpolation a little further on (Josh. xxiv. 30). After recording the burial of the great leader in the border of his own inheritance, the LXX. subjoin: "And there they placed with him in the tomb wherein they buried him the stone knives wherewith he circumcised the children of Israel in Gilgal, when he led them out of Egypt, as the Lord commanded; and there they are unto this day."² The last words of this paragraph,

¹ The Hebrew gives Salah here and in 1 Chron. i. 18, but in the genealogy in Luke iii. 36 the name is Cainan whose son is called Sala. In the passage in Genesis, the Vulgate and the Syriac give "Sale." Explanations of the discrepancy may be seen in Kuinoel and other commentators on the New Testament.

² Probably some mystical meaning was attached to these stone implements.

which seem to connect the writer with the event which he records, occur in 1 Kings viii. 8 (Al. MS.), and in an addition to the account in Genesis (xxxv. 4) of Jacob's hiding the strange gods and ear-rings under the oak which was by Shechem; for the writer adds, "And he lost¹ them unto this day."

There are some curious glosses in the Books of Kings,² partly embodying old traditions, partly introduced to elucidate the text which has suffered great misplacements at the hands of scribes and translators. Where it is said (2 Sam. viii. 8) that David took much brass from the cities of Hadadezer, the LXX. append the statement which occurs in 1 Chron. xviii. 8, that "from it Solomon made the brazen sea, and the pillars, and the lavers, and all the vessels."³ At the end of Solomon's great prayer at the dedication of the Temple occurs the following addition, which doubtless represents a traditionary story: "Then spake Solomon concerning the House when he had finished building it, pointing to the sun in the heavens. The Lord said that he would dwell in darkness; build thou my house, a house seemly for thyself to dwell in continually. Is it not written in the Book of the Song?"⁴ The words ἐν βίβλῳ τῆς ᾠδῆς, may refer to Psalm xcvi. 2, where we have the sentence, "Clouds and darkness are round about him," or they may be taken to shew that the translators had access to some documents now lost. Other facts about Solomon are added, as that he made a fountain in the court of the Temple,⁵ and

¹ Ἀπώλεσεν, perhaps "destroyed."

² This expression includes the Books of Samuel.

³ In a note on this passage in *The Speaker's Commentary*, this addition is said to be found in the Latin Vulgate: this seems to be a mistake. It is peculiar to the LXX.

⁴ 1 Kings viii. 53.

⁵ In the long interpolation (a mere compilation from other passages) after 1 Kings ii. 35, τὴν κρήνην τῆς αὐλῆς. Lord Arthur Hervey suggests (*Dict. of Bible*, vol. ii. p. 27), that as the passage is chiefly a recapitulation of matters mentioned elsewhere, the above words are probably a corruption of κρίνον τοῦ αἰλάμ, from vii. 21 (8), where occur the words ἔργον κρίνον κατὰ τὸ αἰλάμ. But this seems hardly likely.

a paved causeway on Lebanon.¹ Among the treasures which Shishak, king of Egypt, is said to have carried away when he captured Jerusalem in Rehoboam's reign, mention is made of the "golden spears" which David took from the servants of Hadadezer, king of Zobah, and had brought to Jerusalem (1 Kings xiv. 26). The matter is also mentioned in 2 Samuel viii. 7 where the same interpolation occurs, only there they are called bracelets, *χλιδῶνας*. They were most probably shields of some inferior substance overlaid with gold. The longest interpolation in the Books of Kings is found after verse 24 of 1 Kings xii. (Vat.),² and contains a very full account of Jeroboam, adding many particulars of his life which are either contradictory of, or absent from, the Hebrew text. A comparison of the two accounts leads to the conclusion that the Hebrew is the original, the Greek being supplemental and traditional, embellished and augmented from sources which are unknown to us. From the LXX. we gather the following novel particulars. Jeroboam, was the son of a harlot named Sarira, who lived in a town of the same name in mount Ephraim, which had been built for Solomon by Jeroboam. The king had singled him out among those employed in his works, and appointed him superintendent over the labours of the House of Joseph.³ It was then that he built a fort in Ephraim, inclosed (*συνέκλεισε*)⁴ the city of David, and, waxing haughty, procured for himself three hundred chariots and horses. The jealousy of king Solomon, and Jeroboam's flight into Egypt, are then narrated. On the death of Solomon, Jeroboam

¹ The expression thus rendered is this (1 Kings iii. 46, Vat.), *ἤρξατο ἀνοίγειν τὰ δυναστεύματα τοῦ Λιβάνου*. The word *δυναστεύμα* is unknown to classical Greek. Walton translates, "cœpit aperire præfecturas Libani;" and Brenton, "began to open the domains of Libanus."

² There is another gloss about Jeroboam in 1 Kings xi. 43. But neither this nor the one named in the text is found in the Alex. Codex.

³ *Ἔδωκεν αὐτὸν Σαλωμών εἰς ἀρχοντα σκυτάλης ἐπὶ ἀρσεὶς οἴκου Ἰωσήφ*. Brenton: "Made him head of the levies of the House of Joseph."

⁴ "Completed the fortification."

comes to Shishak and says to him, "Send me away that I may go to mine own land."¹ Shishak, desirous of retaining him at his court, replies: "Ask what thou wilt and I will give it thee." Jeroboam demands and obtains in marriage Ano, the elder sister of Thekemina (Tahpenes), the king's wife. But after the birth of his son Abijah, he returned to his native country, and made his home at Sarira, where he entrenched himself, gathering his tribesmen round him. It was here that the illness of his son occurred. The prophet Ahijah, who now for the first time appears on the scene, was living at Shiloh with his sons and a lad who waited upon him. He was sixty years of age, blind and feeble. Jeroboam sent his wife Ano to him, disguised, and carrying as a present some loaves of bread, two rolls for the children, a bunch of grapes, and a jar of honey, to inquire whether his son would recover from his sickness. The prophet knew of her visit, and, as soon as she entered the city, sent his servant to bid her come to him without delay, for he had a heavy message to deliver in her ear. And when she appeared before him, he told her that as she returned home her maidens should meet her with the intelligence that the child was dead; and he proceeded to denounce the wickedness of her husband, and to foretell the punishment that awaited him. After this, Jeroboam repaired to Shechem, and collected his friends and followers, and became virtually the head of the northern tribes. It was then, according to the LXX., that the intimation of his accession to the kingdom was conveyed to him by the symbolical act of the prophet. The agent in this case is not Ahijah, but Shemaiah, the Enlamite (ὁ Ἐνλαμίτ),² who rends his own new unwashed robe into twelve pieces, ten of which

¹ This looks like an imitation of the story of Hadad, 1 Kings xi. 21. See the additional note in *The Speaker's Commentary*, 1 Kings xii.

² This may possibly be *i.g.* Αἰλαμίτης, Jer. xxxvi. 24 (Ἐλαμίτης, Alex.), and point to a confusion between the Shemaiah of 1 Kings xii. 22, and the prophet of the exile.

he gives to Jeroboam with the words, "Take these and clothe thyself therewith; for thus saith the Lord regarding the ten tribes of Israel." Then follow the conference with Rehoboam, and the final revolt, the fortification of Shechem and Peniel, and the establishment of the worship of the calves, as in the Hebrew text. Many modern writers, *e.g.* Deans Milman and Stanley, have regarded these details as authentic. A careful study will shew that in many particulars they clash with the Hebrew account; and where there is an absolute conflict with the original text, the version must surely give way. There may be ground for receiving additions; there is none for accepting plain contradictions. Such contradiction occurs in the close of the history of Jehoiakim (2 Chron. xxxvi. 8). The original text, both in Kings and Chronicles, gives no account of this evil king's burial; the LXX. say that he was carried away to Babylon. But Jeremiah (Chap. xxii. 18, 19; xxxvi. 30) records that his body was dishonoured, cast forth from the walls of Jerusalem, and buried with the burial of an ass. Yet in the face of this fact the interpolator states: "And Jehoiakim slept with his fathers, and was buried in Ganozan¹ with his fathers." There is an interesting notice at the commencement of the Book called Lamentations, which exhibits the traditionary belief of the Jews as to its date and authorship; "And it came to pass after Israel was led captive and Jerusalem was laid waste, Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said." This introduction is found also in the Vulgate, amplified by the words, "and sighing in bitterness of soul, and bewailing, he said." A note of time is sometimes added, as in the narrative of Shadrach and his companions (Dan. iii. 1), where both by Theodotion and the Seventy it is stated that Nebuchadnezzar set up the golden image

¹ This may have been the same place as that wherein Manasseh and his son Amon were buried, ἐν κήπῳ 'Οῤῥά (2 Kings xxi. 18, 26).

"in the eighteenth year," presumably of his reign. In the account of the pestilence sent on David in punishment of his sin in numbering the people (2 Sam. xxiv. 15), after stating that the king "chose death for himself," the LXX. add, "then were the days of barley harvest." Such note, however, is often quite unnecessary, as in Deuteronomy vi. 4: "These are the statutes and the judgments which the Lord enjoined on the children of Israel in the wilderness, when they came out of the land of Egypt," of which addition the first part is a mere repetition of verse 1, and the last part goes without saying.

VIII. Additional particulars about individuals are sometimes found, derived doubtless from traditional sources. Thus in the struggle between Omri and Tibni, the LXX. imply that the latter was supported by his brother Joram, for they read (1 Kings xvi. 22): "The people that followed Omri prevailed over the people that followed Tibni, son of Ginath; and Tibni and his brother Joram died at that time, and Omri reigned after Tibni."¹ One of the longest interpolations occurs at the end of Job, which, if it were genuine, would settle many controversies concerning this Book and its subject. The appendix, as it may be called, is as follows: "This man is described in the Syrian Book as dwelling in the land of Ausis, on the borders of Idumæa and Arabia. And his name originally was Jobab. And having taken an Arabian wife, he begets a son whose name was Ennon. He himself was the son of his father Zareth, one of the sons of Esau, and of his mother Bosorah; so that he was the fifth from Abraham. And these are the kings that reigned in Edom, which country he also ruled; first Balak son of Beor, the name of whose city was Dennaba;² and after Balak Jobab, who was called Job;

¹ Ewald considers this clause to be genuine.

² See Gen. xxxvi. 32 ff, and 1 Chron. i. 43 ff, from whence most of these particulars about the kings of Edom are gathered. The Greek writer appears to have confused Jobab and Job.

and after him Asom, who had been prince in the Themanite land; and after him Adad son of Barad, who smote Midian in the plain of Moab; and the name of his city was Gethaim. And the friends who came to him were Eliphaz son of Sophan, of the sons of Esau, king of the Themanites, Baldad son of Amnon, son of Chobar, prince of the Sauchæans,¹ and Sophar, king of the Minæans. [Theman was son of Eliphaz, chief of Idumæa]."² In mentioning the children of Amram, the Hebrew (Exod. vi. 20) names only Aaron and Moses; the LXX. add, "and Miriam their sister." Here, too, they call Jochebed "the daughter of his father's brother," not, as in the Original, "his father's sister." The Vulgate Latin agrees with the Greek: "accepit Amram uxorem Jochebed patruelem suam;" and elaborate attempts have been made by commentators³ to prove that Jochebed was the cousin and not the aunt of her husband. It was, doubtless, some feeling of the unlawfulness of such connexion that led to this rendering of the original *dōdah*. But the translators seem to have been unnecessarily scrupulous, as, till the law was formally enacted, great latitude was permitted in marriage; and the union of Abraham and Sarah would have come under the later legal restriction. At the same time the mention of the relationship in the text, "his father's sister," implies something noteworthy and unusual in the connexion, which would not have been the case in the union of cousins. The vexed question of the relationship between Caleb and Othniel is not resolved by the addition, in Joshua xv. 17,

¹ He is called ὁ Σαυχίτης in Chapter viii. 1, and in ii. 11 ὁ Σαυχάων τύραννος, while the other two friends are termed βασιλεῖς.

² Gen. xxxvi. 4; 1 Chron. i. 35, 36. The last paragraph is not in the Vatican codex. The "land of Ausis" appears to be a very uncertain locality, as in the following paragraph, according to the Cod. Alex., it is said to lie on the borders of the Euphrates. The whole passage is mentioned by Eusebius (*Præpar. Evan.* i. 25), referring to Aristæus as his authority.

³ See, for example, Corn. à Lap. in Exod. ii. 2. The Syriac version and the Targum Onkelos call her Amram's cousin.

of the words "the younger," in agreement with Othniel, according to the Alexandrian codex. A comparison of the three or four passages bearing on the inquiry exhibits such inconsistency and confusion in the wording of the Greek text, that it cannot be deemed of much weight in deciding the matter.¹

IX. Some few additions in ceremonial matters are partly introduced from other places in Scripture, and partly are derived from liturgical directions. In the Psalms it is very probable that the copy from which the Seventy translated their version was one prepared for use in Divine service. It has been noticed by Tregelles and others² that the "headings of certain Psalms in the LXX. coincide with the liturgical directions in the Jewish Prayer Book," as may be seen by comparing them with De Sola's *Prayers of the Sephardim*, though there is nothing similar in the present Hebrew text of Scripture. In these prayers the 24th, the 48th, the 94th, and the 93rd Psalms are referred respectively to the first, second, fourth, and sixth days of the week; and in the Greek version we find these Psalms headed thus: Psalm xxiii. (xxiv. Heb.), *ψαλμὸς τῷ Δαυὶδ τῆς μιᾶς σαββάτου*, "Prima Sabbati, Psalmus David" (Vulg.);³ Psalm xlvii. (Heb. xlviii.), *ψαλμὸς ὠδῆς τοῖς υἱοῖς Κορὲ δευτέρᾳ σαββάτου* (B and N), "Psalmus cantici filiis Core secunda sabbati;" Ps. xciii. (xciv. Heb.), *ψαλμὸς τῷ Δαυὶδ τετράδι σαββάτου*, "Psalmus ipsi David, quarta sabbati;" Psalm xcii. (xciii. Heb.), *εἰς τὴν ἡμέραν τοῦ προσαββάτου, ὅτε κατῴκισται ἡ γῆ, αἶνος ὠδῆς τῷ Δαυίδ*, "Laus cantici ipsi David in die ante sabbatum, quando fundata est terra," i.e. when the earth was inhabited by

¹ Cf. Josh. xv. 17; Judges i. 13; iii. 9; 1 Chron. iv. 13.

² *Journal of Sacred Literature*, Apr. 1852, pp. 207-209. These headings are confirmed by the Talmud.

³ Taken in connexion with its use in the Temple service on the first day of the week, it is worthy of remark that this Psalm in the Christian Church has been commonly applied to our Lord's Resurrection or Ascension.

beasts and man, and God began, as it were, to reign over his animate creatures. Psalm xci. (xcii. Heb.) is appropriated to the Sabbath in the Hebrew as well as in the versions.

Ritual and ceremonial additions are often merely corollaries or directions gathered from other places. Thus in Leviticus i. 10 the worshipper who offered a sheep or a goat for a burnt offering is admonished to place his hand on the victim's head, a ceremony verbally ordered only in the case of an animal taken from the herd (verse 4). In the great day of Atonement, where it is said (Lev. xvi. 20): "When he hath made an end of reconciling the holy place," etc., there is added; "and shall make purification for the priests"—a deduction from verse 11, where he is enjoined to make atonement for himself and his house. Very minute directions are given in Numbers (Chap. iv.) for the orderly removal of the Tabernacle and all things appertaining to it, with the exception of the brazen sea, mention of which is omitted in this passage. The LXX. rectify the omission, agreeing herein with the Samaritan Pentateuch, by adding the words: "And they shall take a purple cloth and shall cover the laver and its base, and they shall wrap them in a covering of skins dyed blue, and shall put them upon the poles." Thus, again, the duties of the Merarites are more distinctly specified (*ibid.* verses 31, 32); after enumerating various particulars of their burden according to the Hebrew text, the Greek proceeds: "and the curtain, and the sockets of them, and their pillars, and the covering of the door of the tabernacle, and the pillars of the court round about, and their sockets, and the pillars of the veil of the door of the court, and their sockets." These particulars, doubtless, shew the actual practice of this family of the Levites. So, too, in the use of the silver trumpets in giving signal for moving the camp, the directions in the Original, which seem somewhat defective, are

supplemented by some additions in the Greek (Num. x. 6). According to the Hebrew, at the first alarm sounded the camps on the east were to go forward, and at the second blast those on the south were to march. Nothing is said as to the other parts of the camp. The Vulgate indeed adds: "And after this manner the rest shall do, when the trumpets sound for their journeys"; but this is vague. The LXX., gathering the use either from tradition or from the order prescribed in Chapter ii., add: "And ye shall sound an alarm the third time, and the camps that lie on the west shall move; and ye shall sound an alarm the fourth time, and the camps that lie on the north shall move." In obedience to ritual propriety the glosser has made an interpolation in Jeremiah's prophecy of the restoration of Israel (Chap. xxxi. 8). "Behold, I will bring them from the north country," says the prophet, "and gather them from the coasts of the earth," "on the feast of the Pass-over" (*ἐν ἑορτῇ πασέκ*), adds the translator. In the matter of restitution the Greek makes a distinction which seems just enough, but which is not found in the Hebrew (Exod. xxii. 5). If a man put his beast into his neighbour's field or vineyard to feed there, the law, according to the Hebrew text, ordered him to make restitution of the best of his own field or vineyard. The Seventy, however, word the command thus: "If he let his beast feed in his neighbour's field, he shall make restitution from his field according to the produce thereof; but if he have fed all the field, of the best of his field and of the best of his vineyard, he shall make restitution." Of the additions to the Book of Esther we shall speak presently, but there is one piece of ritual commemorated in the Greek text which is not found in the Hebrew. We read in the Original (Chap. ix. 19): "The Jews of the villages, that dwelt in the unwall'd towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions

one to another." To this the LXX. append: "And those who dwell in the cities (μητροπόλεσι) keep also the fifteenth day of Adar, a day of gladness, a good day, sending portions to their neighbours." The fact seems to be that the festival lasted and still lasts two days, whether in town or country.¹

NOTE ON PSALM XXXV. 13.

Nothing is more singular in the history of Biblical criticism than the waste of ingenuity in discovering recondite meanings and allusions under words and phrases which are all the while as plain and straightforward as they can be. No doubt this is partly due to the preaching of sermons. A commentator who has all his life been accustomed to connect certain lines of teaching with certain texts is likely enough to be blind to the obvious intention of the writer of them. But it must also be confessed that the ardour of interpretation is itself only too apt to lead the critic away from the obvious and natural meaning. Like a too eager hound, he runs past the scent.

The English reader, it is true, in the case of the verse before us, is not likely at first to read into the words a meaning at once intelligible and consistent with the context. The return of a petition into the bosom of the worshipper may mean either that the answer to the prayer comes home to himself, or that the desire falls back baffled and fruitless. Both of these interpretations have found supporters. The second is in some degree sustained by the analogy of Matthew x. 13; Luke x. 6. But neither of them is in the remotest way deducible from the context, in which the Psalmist is purposely contrasting his pious and charitable demeanour towards his adversaries with their contemptuous usage of himself, and, producing in evidence, the fervour and earnestness of his prayers on their behalf. Dean Perowne's plan which turns the statement of the verse into a petition, "May my prayer return into my own bosom," is open to the same objection. It robs the whole passage of its point to make the Psalmist think of himself at all as the object of this most formal and arranged course of devotion. The parallelism in Proverbs xxi. 14 (comp. xvii. 23)

¹ See Dr. Ginsburg's article *Purim*, in Kitto's Cyclopædia.

would certainly suggest *silent prayer* as the meaning of the petition uttered or rather returned to the bosom, but the rigour of the context excludes this equally with the interpretations indicated above. As to the interpretation which sees a literal reference to the attitude of the worshipper,—the words being muttered into the folds of the robe as the head is bent on the bosom,—the great names of Ewald and Delitzsch cannot redeem it from the charge of being painfully prosaic.

Grätz, according to his custom, has recourse to emendation. He joins the verb with the next verse and changes to “my prayer for their recovery;” a plan which has nothing against it except, that there is not the slightest authority for treating the text as corrupt.

Nor is there the slightest necessity for such a course. A very simple and natural way of explaining the phrase has been curiously overlooked by all the commentators one after the other. In all languages words meaning *to turn* naturally connect with their use the idea of repetition. In the Hebrew verb שׁוּב we should especially look for such a connexion because it is actually employed with other verbs in the place of an adverb of repetition (See 2 Kings i. 11–13; xx. 5; Gen. xxx. 31). And, in point of fact, though the *kal* conjugation affords no example of such a frequentative sense, the *hiphil* was so employed.¹ Now the meaning, “My prayer came again and again to my bosom” is exactly the sense the context seems to require. In spite of all the ingratitude and discouragement received, the Psalmist persists in his charitable purpose of intercession, and not only assumes all the marks of fervent devotion, but repeats many times the same petition.

As to the preposition עַל, the meaning here suggested is supported by the phrase common in Jeremiah, עָלָה עַל לֵב, *came into the heart or mind*. Not only did the Psalmist pay scrupulous attention to all the outward forms of grief, but his solicitude for these ungrateful sufferers keeps recurring again and again to his mind with a persistence that will not let his devotions come to an end.

A. S. AGLEN.

¹ Gesenius says, “*To return* is sometimes used in the same sense as *to bring again and again, to render, as tribute*, 2 Kings iii. 4; xvii. 3; 2 Chron. xxvii. 5; Ps. lxxii. 10; a sacrifice, Num. xviii. 9. So in Lat. *sacra referre*, Virg. Georg. i. 339; Æn. v. 598–603.

NOTE ON ROMANS VIII. 39.

While *κτίσις*, translated, not "creature," but "creation," has found its way into the text of the Revised Version throughout one important passage of this Chapter (Vers. 19-22), the new rendering has only arrived at the dignity of a marginal note in verse 39. The full promotion might have been expected here also. This would seem, indeed, to be equally necessary to the Apostle's thought in this part of the Chapter. Godet, in his Commentary, *in loc.*, has some forcible remarks not only on *κτίσις* but also on the qualifying word *ἑτέρα*.

"The last term, *κτίσις ἑτέρα* is usually translated by the expression *any other creature*, and made a sort of *et cætera*. This meaning would certainly be rather poor after expressions of such ample comprehension as those which precede. But more than that, it hardly suits the word *ἑτέρα*, which signifies *different*, and not merely *other*, as the word *ἄλλη* would do (for the distinction between these two adjectives, cf. 1 Cor. xv. 37-41). It seems then that the word *κτίσις* signifies here, not *creature*, as if the reference were to a particular being to be put side by side with several others, but *creation*. Paul sees in thought this whole creation disappear, on the theatre of which there has been wrought the greatest wonder of Divine love; and he asks, whether, if a new creation arise, and more magnificent marvels are displayed before the eyes of man, the Cross in those new ages will not run the risk of being eclipsed, and the love of God in Jesus Christ of being relegated to the oblivion of the past. And he boldly affirms that, whatever new creations may succeed one another, the first place in the heart of believers will ever remain for the redeeming love of which they have been the object here below."

These words of Godet have not only an expository value, but, like much sound interpretation, they become likewise highly suggestive. The new "creation" supposed may readily come before the mind of the Christian of to-day, not as a new theatre of events, but as a development of world-history so striking as to be fairly entitled to that designation. Our century, viewed in reference to its wonderfully improved apparatus in matters of literary criticism might be so spoken of; and, especially, the perhaps still more strik-

ing march of scientific discovery would only accept such a description as its due. But suppose the Apostle to have foreseen all this, of which some are justly proud, and others timidly afraid; suppose him capable of occupying the standpoint of the *savant*, and also that of the trembling apprehensive mind; would he have thought it possible that such new developments should contain any subtle or boldly pronounced power which would avail to separate the Christian from "the love of God, which is in Christ Jesus our Lord?" Would he not have asserted, and been justified in asserting that, the Christian would still more than conquer, possessing a reserve of strength not drawn upon, and safe from being touched, not to say strained, by powers inevitably ignorant of the secret of his strength?

J. MACRAE SIMCOCK.

THE TABLE OF DÆMONS.

1 CORINTHIANS X. 21.

As the Table of the Lord stands in this passage for the Lord's Supper, and indirectly for Christianity and all its associations of belief and feeling, so does the "Table of Dæmons"¹ stand for the opposed ideas and beliefs of heathendom. It may be worth the trouble of a little research to ascertain what place the sacrificial table filled in ethnic thought, and more especially in Greece.

In the Prophets we find allusions to the table, or food and drink offerings, prepared in honour of heathen deities, corresponding to the Roman *lectisternia*. Thus in Isaiah lxx. 11, the Gentiles are characterized as those "who prepare a table for Gad² and fill up mixed drinks for the goddess Destiny." Cakes, fine meal, oil, and honey, are mentioned as constituents of these food-offerings.³

In the description given by Diodoros of the temple of Bēl at Babylon (whom he identifies with Zeus), he mentions a large table of beaten gold, forty feet by fifteen, which stood before the colossal statues of three deities, whom he calls Zeus, Héra, and Rhea. Upon it stood two drinking cups.⁴ Whatever be the source of the story of Bēl and the Dragon, it evidently presents an interesting and faithful picture of the trickeries of heathen priests, and the imposture of heathen worship. The priests of Bēl had made a secret passage under the table of the god; and after the door of the temple had been closed and sealed with the royal seal, they came, with their wives and children, and consumed

¹ τράπεζα δαιμονίων.

² τῷ δαιμονίῳ, LXX.

³ Jer. vii. 18, cf. li. 44; Ezek. xvi. 18; xxiii. 41.

⁴ Diod. Sic., ii. 9.

the provisions, which, in the popular belief, formed the meal of the god.

We may compare with this story the scene in the temple of Asklépios at Athens, treated with the rich humour of Aristophanes. The blind Plutus, attended by his servant Kariôn, visits the temple to obtain recovery of his sight. He, with the other patients, is bidden by the minister of the god, who has put out the lights, to sleep, and to keep silence, if any noise should be heard. Kariôn cannot sleep for the appetising smell of a jar of porridge not far off, the present of an old toothless woman to the god. He looks up, and sees the priest snatching the sacrificial cakes and dried figs from the sacred table, and afterwards going the round of the altars and making a clean sweep of any cakes that happened to be left there. "These he consecrated—to a bag!" Kariôn, thinking the example very holy, he says, proceeds to lay hands upon the jar of porridge.¹ There was another and more celebrated sanctuary of the same god at Epidaurus; many a Corinthian must have visited it, to seek a cure, or to gaze at the sacred serpents kept there. And from the table of such a "dæmon," and all its miserable associations of superstition and imposture, one can well imagine how anxious the Apostle would be to keep back his converts. In fact, there was at Corinth itself, a temple of Asklépios, and Sleep was his companion.²

But what we have to shew is, how familiar to every Greek was the sight of tables of gods, or, as St. Paul sternly calls them, dæmons. It seems that in every cult there was originally an altar and a table, the latter equally sacred with the former; the altar being destined for the burnt-offerings, the table for the fireless food-offerings. The table thus supplemented the altar.³

¹ Ar., *Plut.*, 660 ff.

² Paus., ii. 10, 2.

³ Boetticher, *Die Tcktonik der Hellenen*, vol. iv. p. 265, has especially elucidated this subject.

Again, the distinction between the two sacred objects appears to correspond to the distinction between the "fore-sacrifices" (*prothumata*), at which the worshippers assisted and of which they afterwards partook; and the *penetralsacrificium*, received only by the priest, and not brought by the worshipper into the *cella*. Pausanias mentions a case where there was no burnt-offering, the worship, namely, of Déméter at Phigalia. Grapes and other fruits, honeycomb, raw uncleansed wool, were placed on the altar, and olive oil was poured upon the whole. The priestess and the youngest of three priests performed the rite.¹ Here the altar seems to be identical in use with the table. At Megalopolis there was a sanctuary of the Lycean Zeus, not to be entered. The interior, however, was visible; and there were altars of the god and two tables.² At the same place a table stood before the dwarf Héraklès and Déméter.³ One of the most startling disclosures of the state of Greek superstition in the second century after Christ is connected with the usage of table-offerings. Our author calmly tells us that the people of Chæroneia honoured, more than any god, the Sceptre said by Homer to have been fashioned by Hephaistos for Zeus, and by Zeus to have been handed down to Pelops and his line.⁴ They had found it on the confines of Bœotia and Phokis, and had gladly surrendered some gold found at the same time, to the Phokians, in exchange for the relic. Of its genuineness and divine nature the *periégète* was quite persuaded. He says there was no public temple built for this precious fetish; but every year the priest had it in a chapel; there were daily sacrifices, and a table stood before it full of all manner of meats and confections.⁵

The peculiar sacredness of the table in heathen worship

¹ Paus., viii. 42, 5.

² *Ibid.*, viii. 30, 2.

³ *Ibid.*, viii. 31, 1 (insert τράπεζα after ἐμπροσθεν).

⁴ *Iliad*, i. 100 ff.

⁵ Paus., ix. 40, 6.

may be apprehended from the manner in which it is joined with the altar in solemn formulæ.

Polybius¹ speaks with horror of a massacre as perpetrated "about the altar and the table of the goddess" (Athéna). The Roman customs in general reflect the Hellenic; and, in Inscriptions, we read of the dedication of *ara et mensa*² simultaneously, which is also testified to by the old commentator on Vergil.³ In fact, the table might entirely replace the altar; and it would seem that in course of time the former absorbed more and more of sacred significance. The Papirian law refers to the *augusta mensa* in the temple of Juno Populonia as thus taking the place of an altar, and gives the most eminent place among the sacred utensils to the table on which the foods, libations, and gifts are laid. How the table attracted to itself the associations of the altar may be seen from the interchangeable use of "altar" and "table" by the Christian fathers from the fourth century.⁴

Gold, silver, brass or bronze, and ivory,⁵ are named as materials for the sacred tables.

To their service a special class of officials was set apart, who took their designation from the object, and were termed *trapezitai*, or *trapezophoroi*, *kallitrapezoi*, etc. At Athens the latter names are expressly given to the priestesses of the goddess, who performed all sacrifices in her honour.⁶ It was the duty of a separate official, the *Kommo*, to tend the *ēdos*, *ædicula* or shrine, containing the image of the goddess. It was in front of the *agalmata*, or images, that the tables, with the repast intended for the spiritual beings supposed to

¹ iv. 35.

² Orelli, *Inscr.*, No. 1795, 2270.

³ Serv., *ad. Aen.* viii. 279; cf. *Aen.* ii. 764, iii. 257, vii. 111.

⁴ Martigny, *Dict. des Antiq. Chrétiennes*, s.v. *Autel*.

⁵ Athenæ., xv. 48; Aelian, *V. H.*, i. 20; Paus., viii. 31, v. 20; Cic., *N. D.*, iii. 34.

⁶ Athenæ., iv. 170; Bekker, *Anecd.*, i. 307.

be localized in them, were placed;¹ and Livy tells some strange stories of how the busts of the gods of Rome on their Pulvinaria turned away from the banquet in displeasure, and caused the golden dishes to fall from the tables.²

When we compare what is thus known respecting the heathen table with the use of the phrase "table of dæmons" by the Apostle, it seems tolerably clear that he is referring in the general sense to heathen sacrifices both of the altar and the table, so including those of which the worshipper ritually partook. In Chapter viii. he expressly refers to flesh that has been offered in sacrifice, and to sitting at meat in the idol's temple. Here, then, arises another question: namely, the religious significance, in heathen belief, of the sacrificial repast. And to us it seems that the sitting at the sacrificial feast was, in heathen custom, equivalent to an acknowledgment of the presence and power of the god; that to sit at the dæmon's table was to own oneself his guest.

For proof of our thesis let us turn to the oldest representation of such a feast in Greek literature; it is to be found in the first book of the Iliad. Apollo hearkens to the prayer of Chryses, his priest, that he will protect the Greeks from the pest. The description of the sacrifice follows. Prayer is offered, and barleycorns are scattered between the horns of the victim, which is then slaughtered and flayed. The thighs are cut out and enveloped in two folds of fat, and upon them are placed in dedication pieces of the flesh. The offering is burned, with a libation of wine. The inwards

¹ According to a Spartan legend, the Dioskouroi came to the house of Phormion, which they had formerly occupied, and in the guise of strangers demanded hospitality. They asked for a favourite room, which was denied them, it being occupied by Phormion's maiden daughter. Next day she and her attendants were missing; while the images of the gods were found in the room, and a table with *silphion* on it.—Paus., iii. 16, 3.

² xl. 59, cf. xxii. 9.

of the victim are then eaten, and the remainder divided and roasted. The banquet follows; the god is propitiated with song in his praise: and he delights in his heart as he listens.¹ Similarly, in the *Odyssey*,² Athéné is conceived as listening and looking on with joy as prayer and sacrifice proceed. From the Homeric down to post-Christian times, there was, among the serious mass of the people, the same vivid realization of the presence of the gods as spiritual beings on such occasions.³ No one can doubt it who reads, whether in the pages of men of refinement and learning like Athenæus and Plutarch, of the weak and narrow minded, but faithfully believing, Pausanias, or the scoffing *bel esprit*, Lucian. The notion, so fashionable among modern mythologists, that the gods of the Greeks were allegories of sun and moon, etc., is one that simply disappears like a waking dream when once we open our eyes, and attend to the evidence, and understand what we are talking about. Here, for example, at Corinth, the god Hélios had been honoured from the earliest times on the Akrokorinthos. His name is the name of the sun; and the solar attributes were partly borrowed to express him. But he himself was a god who heard as well as saw everything; and men offered libations not of wine but of honey on his altars, saying that drunkenness should be foreign to the nature of one who swayed and continually made the circuit of the world.⁴ No doubt there was a large class of idlers and loafers in the Greek cities who lived in great part upon the sacrifices, and who were much more interested in the meal with which they ended, than in the religious ceremonies with which they began.⁵ No doubt

¹ *Il.*, i. 457 ff.

² *iii.* 435 ff. For the separate tables, characteristic of the heroic time, cf. *xvii.* 333, 447, *xxii.* 74.

³ Cf. Beyschlag's little tract, *Griechenthum u. Christenthum*, p. 40.

⁴ Athenæ., *xv.* 48.

⁵ Cf. Aristoph., *Peace*, 1105; *Wasps*, 654; *Knights*, 410, 420, 902, 1104.

there were many enlightened heathen at Corinth who had ceased to believe in any real existence corresponding to the idols. But, probably, there were a larger number who "being used to the idol" until St. Paul's time, "ate as of a thing sacrificed to an idol"; and their conscience being weak, was defiled.¹

To the best feeling of heathendom there was, indeed, something very beautiful in the idea of the divine presence hallowing and chastening the enjoyment of the meal. Among the ancients, says Athenæus, the origin of every festive gathering was traced to a god. Garlands proper to the god were used, and hymns and odes; free men, not slaves, were the ministers. And, again, the ancients, conceiving the gods in human form, made their arrangements for festivals accordingly. Considering the eager propensity of men for enjoyment, it was thought well to accustom them to order and decorum, by appointing a set time, and by first sacrificing to the gods, before giving themselves up to recreation; so that each man, thinking that the gods were present at the first fruits and libations, might take his part in the meeting with reverence. Conceiving that the gods were nigh them, their feasts were held with order and temperance. And for this reason it was the ancient custom to sit at the sacrificial meal, not to recline; nor did they drink to intoxication; but having rendered the libation, and having drunk to his satisfaction, each man went home.²

But how disorderly and dissolute the heathen observances had become at Corinth may be inferred from the picture sketched by St. Paul in Chapter xi:³ "In your eating each one pounceth on his own supper; and one is hungry and another is drunken." The converts had, in fact, imported the worst heathen behaviour at meals into the Church. Plutarch describes the result of the declension from the

¹ 1 Cor. viii. 7 (R.V. reading *συνηθεία*).

Athenæ., viii. 65.

³ Ver. 21.

ancient religious custom of assigning to each guest his portion. Eating from a common board leads to quarrelling, to filching, and snatching, and finger-battles, and elbowings, and abuse and passion, among the guests and the waiters. "'Tis monstrous and dog-like," he says. The confusion may be compared to the rush and wash of water about a quick sailing trireme.¹ One can imagine the feelings of shame and indignation with which the Apostle learned of these disorders, and found it necessary to remind the Corinthians of the simple and solemn purport of the Lord's Supper. It seemed, in this and in other respects, as if the pure current of Evangelical truth and sentiment, instead of cleansing the foulness of Corinth, was in danger of being itself polluted in passing through them. And unhappily even to this day—as the study of its popular lore and customs must convince us—Greece remains a stronghold of heathenism, under changed names. Something very like the sitting at meat in the *eidôleion* is practised still, according to the late Ludwig Ross, to whom we owe some valuable contributions to our knowledge of the land and people.

Strabo speaks of a remarkable temple of Poseidôn on the isle Ténos. It was placed in a grove outside the city, and contained large dining-halls; a sign (he says) that a large number of the people there met together to celebrate the feast Poseidonia.² Ross, in a letter from Amorgos,³ refers to this passage, and describes a level near the church of the Virgin (the Panagia Kastriani) which is covered with small heaps of stones. Here the people lodge for several nights on the occasion of the feast of the Virgin. Still more to the purpose is his notice from Pholegandros.⁴ Here a long

¹ *Sympos.*, ii. 10. Much is here said about the blessing of *koinônia*, communion in the ethical sense.

² x. 747.

³ *Insel-reisen*, ii. 47.

⁴ *Ib.*, i. 148. Hermann and Stark, *Lehrb.*, §28, n. 22, connect this with the ἐν εἰδωλείῳ κατακείσθαι, 1 Cor. viii. 10.

side-building abuts against the church of the Panagia, called Trapeza, "Table." On the 15th August, the feast-day of the Virgin, all the people assemble here, young and old, and partake of a common joyous meal. Greece, in these relics of ancient custom, remains the ancient in the modern, the old in the new.

In another important respect the heathen sacrificial feasts presented at once a parallel, and a contrast, to the central rite of Christianity. They implied, not only the presence and approval of the god, but the *koinônia*, the kinship, or some other kind of communion of the worshippers with one another. Two cases from the speeches of the Attic orators may be cited in illustration of this dependence of fellowship on the common religious bond. In Dinarchus against Aristogenes,¹ we read that a decree had been passed against the defendant to the effect that none should kindle fire for him, nor eat bread with him, nor partake with him of the sacrifices. In the speech of Isæus de Astyphilo,² which turns on a question of adoption, the orator says that no one who had once been adopted out of his family could return to his house, except by a legal process. "Now these men, knowing full well that Astyphilos did not adopt the son of Kleón, never gave him a share of the meat" (*i.e.* of the family sacrifices), "though he often came." Communion (*Koinônia*) was indeed a word endeared to the heart of the Greek, whether ordinary man or philosopher. But he was, after all, narrow in his acceptance of the thought; he excluded slave and resident foreigner alike from participation in the sacrificial feasts.³ He dreamed not of that sublime and world-embracing spiritual communion which knew nothing of Jew or Greek as such, and which was symbolized in the holy "Table of the Lord." Because it was narrow-hearted, as well as because it represented some

¹ § 9.² § 33.³ Cf. the interesting Inscription in Ussing, p. 49.

of the darkest superstitions that have tyrannized over the conscience of mankind, it was impossible that men should partake at once of the “table of dæmons,” and of *that* Table.

EDWIN JOHNSON.

*THE BOOK OF ISAIAH.—CHAPTERS XL.—LXVI.**V.—ISRAEL, THE SERVANT OF THE LORD.*

THE mission given to the Prophet being to preach “comfort” to the people of Israel, the great theme which he enlarges upon is their God. If the people had but right thoughts of God, such thoughts as this prophet entertains, it would be well with them. But, like Hosea, his complaint is that “there is no knowledge of God” among them: “How sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed away from my God? Hast thou not known? An everlasting God is Jehovah, creator of the ends of the earth, he fainteth not, neither is weary, there is no searching of his understanding. He giveth power to the faint. The youths faint and are weary; but they that wait upon the Lord shall renew their strength” (xl. 27). It is characteristic of the Old Testament that it attributes all to God, who is wonderful in counsel and excellent in working. Its conception of humanity is less developed; it has scarcely the beginnings of an anthropology. Salvation is of the Lord, and this salvation is of the nature of a crisis, a great interposition of Jehovah: “The Lord shall come with strong hand, his arm ruling for him.” The conception of a humanity, with powers of its own in a certain sense, maturing the germ of redemption committed to its bosom, is due to our Lord, who suggests it in his parables, especially

in that very surprising one in which He speaks of the kingdom of God being as if a man should cast seed into the ground, and should sleep, and the seed should spring and grow up he knoweth not how (Mark iv. 26). But, in this prophet, God is all and man nothing: "All flesh is grass; the grass withereth, but the word of our God shall stand for ever"; "Wee to him that striveth with his maker!—a potsherd like the potsherds of the ground!"

This lofty conception of Jehovah the God of Israel is the primary thought of these prophecies; all else is but deduction from it or expansion of it. It is this thought that interprets history to the Prophet, and by no means history that suggests to him such a thought. It is true that in this prophet more than in any other there is presented a universal scheme of the destiny of the world and the history of mankind, and this evolution has several distinct *momenta* or steps but each of these movements is presided over by Jehovah, who sets it a-going and guides it to its issue. Cyrus shall make an end of the idolatries of the earth, and set free the captives of the Lord; but this is because the Lord has anointed him, holds his hand, goes before him and smooths his way, and breaks in pieces for him the doors of brass, and cuts in sunder the bolts of iron. The great work of regeneration within Israel, needful to their restoration and their becoming the "people" of the Lord, is accomplished by the Servant, who bears their sins, and by his knowledge makes many righteous; but this again is of the Lord, who "upholds" him in his great task, as He also laid it upon him: "It pleased the Lord to bruise him, he put him to grief; the Lord caused to fall upon him the iniquity of us all." Israel restored, or the Servant of the Lord, brings forth right to the Gentiles; his light shines and rolls back the darkness to the ends of the earth, till "every knee bows and every tongue swears" to Jehovah: yet this is because Jehovah has called his Servant from the womb, puts his

spirit upon him, and “keeps him and makes him the light of the Gentiles, that his salvation may be to the ends of the earth.”

Jehovah accomplishes all, and, so far as the world is concerned, He does all with one end in view: “Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else.” Each act of his from the beginning contemplates this end: “He made not the earth to be a waste, he formed it to be inhabited” (xlv. 18). He put his word in the mouth of Israel, making it the people of revelation, that He might plant the (new) heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people (li. 16). And the victories of Cyrus, though given him in the first instance that he might know the God of Israel, and in the second place for Jacob his servant’s sake, have this widest purpose in view: “that they may know from the rising of the sun and from the west that there is none beside me: I am the Lord, and there is none else” (xliii. 3 *seq.*). It is the Prophet’s lofty monotheistic conception that enables him to rise to this universalistic idea of the history of man and the destiny of the world, and to perceive that each event belongs as a fragment to a greater whole, that it is but a wave on the breast of an advancing tide, but that which the eye can observe or the ear hear of a motion toiling towards an appointed end, the salvation of the world.

Yet it is obvious that, the Prophet’s conception of Jehovah being such as it is, the teleological movement cannot be supposed to stop at any point short of Jehovah Himself. The salvation of the world is but the point second from the end. He who is the first and the last cannot but be Himself the end towards which all moves. And so He is: “The glory of the Lord shall be revealed, and all flesh shall see it together”; “My glory I will not give to another, neither my praise to graven images.” And both the preservation and

redemption of Israel are for the sake of Jehovah's praise : " For my name's sake do I defer mine anger, and for my praise do I refrain from thee, not to cut thee off " : " For mine own sake, for mine own sake will I do it ; for how should my name be profaned ? and my glory will I not give to another " (xlvi. 9) : " The Lord has redeemed his servant Jacob, and will glorify himself in Israel " (xlv. 23) : " I said unto thee, Thou art my servant, thou art Israel in whom I will be glorified " (xlix. 3 ; cf. xliii. 7). And the same is true in reference to the conversion of the Gentiles : " By myself have I sworn that to me every knee shall bow. . . . Only in the Lord, shall they say of me, is there righteousness and strength " (xlv. 23).

Perhaps the citation of these few passages gives a better idea of the Prophet's conception of Jehovah than any disquisition on what are called the Divine attributes or any attempt to classify them. Such an attempt would scarcely represent the Prophet's way of thinking, who is not an abstract theologian after the manner of the schools, but a highly imaginative religious man. He knows little about Divine attributes ; he knows a living moral Person, who is God, and whose operations are not the illustration of this or that attribute, but the acts of a moral person, who, in an ineffable degree, possesses all the powers of personality, and feels and shews all the emotions of moral being. It would be easy to find in the Prophet proof-texts for everything which theology asserts regarding God, with the exception perhaps of the assertion that He is a Spirit, by which is meant that He is a particular kind of substance. Neither this Prophet nor the Old Testament knows anything of a Divine essence. It does not say that God is spirit, but that He has a spirit ; and by spirit is not meant a substance, but an efficiency. The spirit of God is God operating in any way according to the ineffable powers which He possesses as a moral person. Thus, in proof of his greatness or

omnipotence might be cited the words, "Who measured the waters in the hollow of his hand?" or the words in reference to the nightly parade of the heavenly host, "Who bringeth forth their hosts by number, calling them all by name; for that He is strong in power not one is lacking"; in proof of his absoluteness the question, "Who directed the spirit of the Lord (in creation)?" For his universal lordship and sovereignty, whether in nature or the life of man, or in his saving operations, the beautiful saying in regard to the exiles, "I will make all my mountains a way" for them; or the other, "I will say to the north, Give up, and to the south, Keep not back"; or this, "Who calleth the generations from the beginning"; or this other, "Woe to him that striveth with his maker! Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" For his faithfulness the passage, "Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child? Yea, they may forget, yet will not I forget thee. I have graven thee upon the palms of my hands"; or this, "Kings shall see and rise up; princes, and they shall worship thee; because of the Lord who is faithful, even the Holy One of Israel, who hath chosen thee"; or this other, "But thou, Israel my servant, Jacob whom I chose, the seed of Abraham my friend, . . . thou art my servant, I have chosen thee and not cast thee away." For his mercy and compassion: "In an ebullition of anger I hid my face from thee for a moment, but with everlasting kindness will I have mercy upon thee"; or this, to which there is nothing like, "In all their affliction he was afflicted" (lxiii. 9); or the beautiful words, "Hearken unto me, O house of Jacob, which have been carried by me from the womb; and even to old age I am he, and even to hoar hairs will I carry you" (xlvi. 3). For his free grace in choosing and in forgiving sin the prophecy might almost be quoted bodily. For

example, "Thou Israel my servant, Jacob whom I have chosen"; or again, "But now thus saith the Lord, who created thee, O Jacob, and formed thee, O Israel, fear not, for I redeem thee, I have called thee by thy name, thou art mine." (The words "create," "form," and the like refer in this prophecy to Jehovah's act in calling Israel into existence as his "people".) Or the explicit statement, "I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins." For Israel has no merits that can be pleaded: "Put me in mind; set forth thy cause, that thou mayest be justified! Thy first father sinned, and thine interpreters have transgressed against me. . . . Yet hear now, O Jacob my servant, and Israel, whom I have chosen, I will pour my spirit upon thy seed, and my blessing upon thine offspring" (xliii. 25, *seq.*).

But this humble analysis need not be pursued further. Perhaps it may have one slight use, if no other: it may suggest to readers of the prophecy that they should pause before each of the Prophet's concrete and particular statements, and ask themselves the question, What general truth in regard to God and his relations to men may we consider suggested here? for the words of Scripture are so familiar that they glide across the mind like water over the smooth pebbles of the brook. The Prophet's conception of God however, is scarcely made up of elements. Jehovah is, to him, a living moral Person, possessing all the powers of personality in a degree transcending conception, and shewing all the activities of moral being in perfection—a living moral Person, if the definition be read under the construction of Jehovah's own words: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (lv. 8).

The idea has been thrown out by some modern writers, that the conception of God among the people of Israel was, first, that of some power external to themselves which they perceived in the world, a power making for a moral order or identical with it, and which they afterwards endowed with personality. The Old Testament affords no countenance to this idea. The origin of the ideas both of God's personality and of his moral nature lies beyond the horizon of history. The advance which we observe is not one towards a clearer perception of the personality of Jehovah itself, but towards seeing the consequence which follows from the existence of such a person as He is, namely, that no other Divine person can exist; as it is expressed in this prophet: "Before Me there was no God formed, neither shall there be after Me. Is there a God beside Me? I know not any" (xliii. 10; xliv. 8, and often). And the advance observed in the conception of what is called the spirituality of Jehovah is an advance of the same kind, namely, towards a clearer view of what is involved in it. By spirituality, however, in the Old Testament is not meant positively that Jehovah's essence is that kind of substance which we call spirit, but rather that He is a being of illimitable efficiency, as all power resides in "spirit," while "flesh" is weak and subject to decay, and especially that being the "living" God, He is the source of all life (xl. 28 *seq.*).

It is time, however, to leave the Prophet's conception of Jehovah, the God of Israel, and turn to the other great idea of the prophecy,—that of the "people." The whole contents of the Book might well be embraced under the Prophet's conception of God; for though there are other subjects and agents referred to, their characteristics are all due to Jehovah, and the destiny before them is appointed them by Him, and all the operations which they perform are operations which Jehovah performs through them. In

all the prophets, however, there are two great factors, God and the people. The question has often been put, What were the great designs of Jehovah in choosing a people, and depositing his revelation in the bosom of a nation, rather than in the hearts of individuals? And answers very sufficient have been suggested, such as that in this way national feeling and patriotism were enlisted on the side of truth, the warmth and force of which were thus intensified and conserved, while they might have died out if entrusted to isolated individuals; or that by such means the idea at least of a kingdom of God upon the earth was suggested to men, and a model presented to states to strive after, as well as a prophecy given of that perfect condition of human society which shall be at the last, when the kingdom is the Lord's; or, rather, not only a prophecy given of such a kingdom, but a real beginning made of it, destined to widen out till all men be embraced in it.

These objects were no doubt attained by the choice of a nation; but perhaps the choice itself is but an illustration of a law generally observed. Revelation is never revolutionary. It is difficult to fix on any time when a truth absolutely new was revealed. Each addition to truth is rather an expansion of a germ of truth already known. As a rule, revelation accepts the fragments of truth and adopts the methods of religion already existing, uniting the former into a whole, and purifying the latter for its own purposes. The Hebrew prophecy, for example, was not a thing peculiar to Israel, nor an instrument created of purpose by revelation for itself. There was, so to speak, a natural prophecy both in Israel and among the peoples with which Israel claimed kindred; and this religious method revelation adopted, and, having clarified it of its imperfections and abuses, employed it in its own service. In like manner, in the East each people had its particular god. The god and the people were correlative ideas. That which gave the

individuals of a nation unity and made them a people was the unity of its god ; as, on the other hand, that which gave a god prestige was the strength and victorious career of his people. The self-consciousness of the nation and its religion reacted on one another, and rose and fell simultaneously. This conception was not repudiated, but adopted, by revelation ; and, as occasion demanded, purified from its natural abuses.

One of these abuses, or at least one of the consequences of the idea of this reciprocal relation of god and people, was that the people and its god remained on the same level,—it was like god like people. And as the characteristics of the people were tangible and powerful, while those of the god were only attributed to him from the point of view of the people and the moral plane on which they stood, the god became little more than a personification of the spirit of the nation. All moral advancement was thus rendered extremely difficult, or, rather, moral decline was the almost certain result ; for unquestionably the representation of Scripture, that moral upbuilding or disintegration in a people follows the conceptions of God entertained by it, is sustained by experience and the history of nations. Although Israel, in common with the other nations around it, held fast to the notion of the reciprocal relation of the people and its god, the loftier conception of Jehovah which it entertained, as a moral Person over against the people, in no way involved in it or the reflection of its spirit, but, on the contrary, independent and all-powerful and resolved to impose his own character on it, neutralized the evil consequences of the notion which manifested themselves among other nations.

No date can be assigned as the time when this conception of Jehovah as a moral Person arose in Israel. Neither can any plausible account of its rise be given, but the ordinary one, common to Israel and the Christian Church, which

ascribes it to a communication by the true God of light to Israel different from that given to other nations. The Old Testament knows little of general categories of thought; the ideas of natural and super-natural are probably strange to it. But, though wanting in abstract conceptions, it supplies their place by abundant concrete expressions. It says that Jehovah has not so dealt with any nation as with Israel, that He has put his word in their mouth; that the nations are vanity, while He puts his Spirit upon his servant Israel, who will bring forth judgment to the Gentiles. The distinction which it draws is not that of natural and super-natural, but that of false and true, asserting that there is a true God and that He has communicated true knowledge of Himself to Israel. And the great truth regarding Jehovah, the knowledge of which is indeed salvation, is that He is a transcendent moral Person. Those who argue that Israel reached this knowledge in a "natural" way are really obliged to assume that in behalf of which they argue. They can offer no explanation how Israel reached this conception, while the kindred races fell short of it. They usually avoid this difficulty, and insist that, in fact, they can observe Israel moving step by step towards its true and lofty conception of God. Even if this were the case, the question would still remain, What is the explanation of the movement in Israel, while the kindred races remain stationary or are retrograde? The growth of a flower is hardly explained even by the clearest demonstration that it may be observed growing.

The idea of Jehovah as a transcendent moral Person, God alone, might seem incompatible with the other idea of any particular national relation to Israel. And, in fact, the prophet who is perhaps the oldest of those whose writings we possess seems in danger of denying any relation between Israel and Jehovah of a merely national kind: "Are ye not as the children of the Ethiopians unto me, O children of

Israel? saith the Lord" (Amos ix. 7). No doubt Jehovah brought up Israel out of Egypt, but He also brought the Philistines from Caphtor and the Syrians from Kir—He calleth the generations from the beginning. It has been observed that this prophet does not use the expression "God of Israel." The relation between Jehovah and Israel can subsist only if Israel bears the moral character of its God. Nevertheless the prophet does not absolutely break with the idea of a national relation: "The eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord." Neither does any prophet of the Old Testament deny it, least of all the author of the last chapters of the Book of Isaiah. The moral conception of Jehovah, however, introduces an entirely new set of conditions into the relation; it can be maintained only if Israel be converted and renewed, becoming holy as Jehovah is holy. This idea is the source of the whole prophetic literature. It is from this point of view that the prophets foresee disaster to the present Israel and destruction to the existing nationality. These disasters are regarded by different prophets somewhat differently. In one prophet they are chastisements on account of sin; in another they are purifying trials. In all they have the object in view of making Israel moral even as its God is. And this, with whatever delays, is the result attained.

The moral being of Jehovah, however, not only explains his treatment of Israel, now that He is the God of Israel; the prophets carry the idea further in two directions, backward and forward. The fact that Israel *is* the people of Jehovah is explicable only from the moral nature of the Lord. He "chose" Israel, and He did so because He loved them: "When Israel was a child I loved him, and called my son out of Egypt." Of his goodness He espoused

Israel to Himself in a covenant of love that could not be broken. And the highest proof of his goodness was, not that He "destroyed the Amorite before them, whose height was like the height of the cedars," but that He raised up of their sons for prophets and of their young men for Nazarites (Amos ii. 9). He put his word in their mouth, and gave them the knowledge of Himself, the true God. Of course, the point remains unexplained, why He chose Israel rather than another nation. The prophets content themselves with pointing out that the choice illustrates the moral being of Jehovah; for it was for nothing in Israel that He chose them, as that they were a great and attractive people: it was because He had pleasure in them. And in another direction the moral conception of Jehovah enables the prophets to perceive that his choice of Israel cannot have its end in Israel itself. The chosen people, endowed with true knowledge of God, is Jehovah's instrument for bringing all nations to behold his glory, and take their right place before Him. He keeps Israel, and makes them the light of the Gentiles. Still this universal relation of Jehovah to all peoples does not dissolve his particular relation to Israel. Israel and the nations, even in the final condition of things, do not amalgamate: "Strangers shall stand and feed your flocks; . . . but ye shall be named the priests of the Lord, men shall call you the ministers of our God" (Isa. lxi. 5); "I have put my words in thy mouth, that I may plant the heavens and lay the foundations of the earth, and say unto Zion, Thou art my people" (li. 16). This twofold relation of Israel to Jehovah, as his peculiar people, and as his agent in realizing his universal relation to the world, is expressed in these chapters of Isaiah in the phrase, *Israel, the Servant of the Lord*.

The use of the expression, "*the servant of the Lord*," constitutes one of the peculiarities of these chapters, and

considerable difference of opinion has existed as to its meaning. The phrase is evidently used by the Prophet in a wider and in a narrower sense; that is, it is applied to a subject whose bulk contracts or expands, although obviously, as the conception of the "servant" cannot vary, neither can the subject ever be strictly different. It has been suggested by some writers that, in our investigation into the meaning of the phrase, we should begin with those passages where the Prophet's ideal description of the Servant reaches its highest point; *e.g.* chapters xlii., xlix., lii.—liii. This would be a good rule if these passages were perfectly free of ambiguity; but as they are not, it is safest to make a commencement where the Prophet's meaning is unmistakable. The expression first occurs in chapter xli. 8:—

But thou, Israel, my servant,
 Jacob whom I have chosen,
 The seed of Abraham my friend;
 Thou whom I took hold of from the end of the earth,
 And called thee from the corners thereof,
 And said unto thee, Thou art my servant,
 I have chosen thee and not cast thee away:
 Fear thou not, for I am with thee, etc.

Here it is plain (1) that the Servant is Israel, Jacob, the seed of Abraham the friend of God; (2) that the Servant became so by the "choice" or election of Jehovah; (3) that the Servant came into existence actually when taken hold of from the end of the earth and called from the corners thereof. It might be doubtful whether this referred to the call of Abraham, or to the deliverance from Egypt. The terms used, however, Jacob, Israel, *seed* of Abraham, as well as much else in the prophecy, are decisively in favour of the call from Egypt. It was this act that brought the Servant into existence; it is spoken of as "taking hold of him," "calling him," as elsewhere it is called the

"creating" of him, the forming of him from the womb, and the like. (4) It seems implied in the address that the Servant was conscious of the relation in which he stood to the Lord: "I said unto thee, Thou art my servant." In the following words the expression, "and not cast thee away," cannot be part of what was said to the Servant. As often happens, in repeating former expressions, an addition is made reflecting present circumstances; the words mean: I have chosen thee irrevocably. Then follows an assurance that Jehovah will stand by his Servant, and help him, and give him victory over all his enemies, and remove all obstacles that lie in his way (vers. 10-20). Nothing is here said of the office of the Servant or his duties. We might infer something from the term Servant; or we might say that the mission of the Servant will be no other than that of the seed of Abraham (or that of Abraham—"in thee shall all the families of the earth be blessed"). In the present passage, however, the mission of the Servant is hardly before the Prophet's mind. The Lord, by his mouth, is stilling the fears of Israel amidst the commotions of the nations, and in view of the destructive career of Cyrus; and what is insisted on is the relation of Israel, his Servant, to Jehovah, a relation which secures Israel against all dangers. Hence he says, "I have chosen thee and not cast thee away," and the irrevocable choice is amplified in the musical words that follow: "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I strengthen thee; yea, I help thee; yea, I keep fast hold of thee with the right hand of my righteousness."

The points gained, then, are these: That Israel, Jacob, the seed of Abraham, as a people, is Servant of the Lord; that it became so ideally by the election of Jehovah, and actually by his delivering it from Egypt and calling it into national existence; that the choice is irrevocable; and that its salvation is secure, for the Lord holds it fast by

the right hand of his "righteousness"—his redemptive purpose; and that Israel is conscious of its relation, it knows itself to be the chosen people of the Lord. Passages corroborative of these positions are not wanting; *e.g.* chapter xlv. 1:—

Yet hear now, O Jacob, my servant,
And Israel, whom I have chosen;
Thus saith the Lord that made thee,
And that formed thee from the womb, thy helper:
Fear not, O Jacob, my servant,
And thou Jeshurun, whom I have chosen;
For I will pour water on him that is thirsty,
And streams upon the dry ground:
I will pour out my spirit upon thy seed,
And my blessing upon thine offspring, etc.

Again, chapter xlv. 21:—

Remember these things, O Jacob,
And Israel, for thou art my servant:
I have formed thee, thou art my servant,
O Israel, thou shalt not be forgotten of me.
I blot out as a thick cloud thy transgressions,
And as a cloud, thy sins:
Return unto me, for I redeem thee.
Sing, O ye heavens, for the Lord hath done it,
Shout, ye lower parts of the earth: . . .
For the Lord hath redeemed Jacob,
And will glorify himself in Israel.

And, once more, chapter xlviii. 20:—

Go ye forth of Babylon,
Flee ye from the Chaldeans,
With a voice of singing declare ye, tell this,
Utter it even to the ends of the earth;
Say ye, The Lord hath redeemed his servant Jacob;
And they thirsted not when he led them through the deserts, etc.

Here the new exodus from Babylon takes place amidst the same wonders as accompanied the former one from Egypt,

and the conception of the Servant of the Lord receives new illustration. Compare also chapter xlv. 4: "For Jacob my servant's sake, and Israel, my chosen, I have called thee by thy name" (Cyrus).

In these passages there can be no doubt who is the Servant of the Lord: it is Israel as a "people." The Servant does not make himself servant, he is chosen by him whose servant he becomes; neither does he do his own will or appoint himself his service, his eyes are to the hand of his master and he executes the work laid upon him. It is evident that to the Prophet's mind the essential points in the idea of Servant are "Jehovah's choice" of him, and his "forming" of him. By the latter, called also "making," "creating," being his "father," and the like, is always meant the calling of the people into national existence at the Exodus. Though the Servant be Israel, therefore, it is not Israel as a mere people, but always Israel under the conceptions the "chosen," the "created" of the Lord, and so forth. The Servant is thus an ideal personification; hence the Prophet addresses him usually in the second person singular. Still there lies always, under the ideal, a certain reality. The Servant is not a mere conception, the genius of Israel; he is Israel under certain conceptions which are inseparable from Israel, whether the actual Israel of any particular time be true to them or not. It is evident how peculiar a subject this is, and how susceptible it is of having a great variety of predicates and descriptive epithets applied to it. The Prophet might speak of Israel as it was when he contemplated it, "a people robbed and spoiled, all of them snared in holes," suffering the penalty of its unbelief; as sinful, despondent, unskilled to detect the working and presence of the Lord in the events of the day (chap. i. 2; liii. 1); as "deaf" and "blind" in spite of its high privileges and great mission. Or, on the other hand, he might regard it from the point of view of its ideal

characteristics, as that which its God had designed it to be and in his purpose made it, as chosen, endowed with the spirit of the Lord, held fast by his redemptive right hand, his messenger whom He sent, Israel in whom He would glorify Himself. We must not forthwith conclude that ideal features cannot be ascribed to Israel, because the actual Israel of the prophet's time, or of any time, did not present them. There is the Israel of God's purpose and thought, and there is the actual Israel. But the actual Israel cannot divest itself of its ideal attributes imposed on it by Jehovah's choice and keeping; the unfaithfulness of some cannot make the faith of God of none effect. Thus we may observe a double contraction and expansion in the conception of the Servant; one, so to speak, in the moral character of the servant, and another in the actual bulk of the servant. The Prophet may look at Israel from the point of view of God's purpose with it and the determinations which He has impressed upon it, or he may regard it from its actual condition in his own day. Or, again, he may speak of it as a people in general, in spite of its dispersion still one, and destined to be gathered together in its former unity and even greatly multiplied; or he may have respect to its dispersed and broken condition, and to the possible apostasy of fragments of it—"there is no salvation, saith my God, to the wicked." All these movements do not touch the idea of the Servant, an idea indestructible because Divine—the idea of Israel the servant of the Lord, chosen, held fast, endowed with the spirit of the Lord, to be redeemed, and to become the glory of the Lord.

In the passages cited above the Prophet deals only with the relation of Israel to Jehovah. He is preaching a homily of comfort to the people. His time, whether real or ideal, was a time of dissolution and weakness, the people seemed wasting away under the wearing forces that on all

sides bore upon them: they were despondent and of little faith, crying: "My way is hid from the Lord, the Lord hath forsaken me, and my Lord hath forgotten me"; Israel seemed about to disappear from the world, and all her hopes to be frustrated; and this Israelite, like another in a subsequent time, trembling with emotion, utters his protest against such thoughts: "Hath God cast away his people? God forbid!" And there pass before his eyes visions, full of glory, of the meaning of this people in God's redemptive purposes, purposes long ago announced and yet assuredly to be fulfilled; and he recalls to the people's mind how God has made them what they are, the relations to Him into which He has brought them, and how his "name" is involved in fulfilling all his promises of grace to them. Hence in these passages nothing seems yet said of any mission of Israel to the world without, or any relation of their God to it; it is the particular relation of Israel to the Lord as his people and servant that fills the Prophet's mind.

Other passages, however, take a wider view. This is notably the case in Chapter xlii. and later chapters. In these chapters, however, a certain change undoubtedly may be observed in the Prophet's use of the term *Servant*. He does not speak of Israel in general as the *Servant of the Lord*, but of some smaller element within the general Israel. This point must be reserved for subsequent reference; but it may be remarked that any strict change, either of the idea of *Servant*, or of the subject who is *Servant*, is really not to be supposed. The idea of the *Servant* cannot change, and the subject can change only so far as its bulk or character is concerned. The *Servant* in the narrower sense must still be Israel, as indeed the Prophet expressly calls him (chap. xlix. 3). Whatever that element in Israel be which the Prophet calls *Servant* in such passages as Chapters xlii., xlix., and lii.-liii., he

must so call it because the Divine determinations imposed on Israel and its nationality of right belong to it. But, this point being left in the meantime, the remarkable passage, Chapter xlii. 18, may be quoted, though its language cannot be understood without reference to the earlier verses of the chapter.

Hear, ye deaf,
And look, ye blind, that ye may see.
Who is blind but my servant?
Or deaf as my messenger that I send?
Who is blind as he that is devoted to me,
And blind as the servant of the Lord? etc.

Some words in the passage are difficult; but the points to be observed are, *first*, that the Servant of the Lord is here named blind and deaf, words explained a little farther down when it is said: "Seeing many things, but thou observest not; opening his ears, but he heareth not" (ver. 20); or, as is said elsewhere: "Bring forth the people that are blind, though they have eyes; and deaf, though they have ears" (chap. xliii. 8); with which the people's own confession may be compared, Chapters lix. 9 and liii. 1 *seq.*, and the complaint of the Lord in many places, *e.g.* "Woe to him that striveth with his Maker!" etc. (xlv. 9), and, "Why, when I am come, is there no man? when I call is there none that answereth? Is my hand shortened, that it cannot redeem" (chap. i. 2). And, *second*, that the Servant, though blind and deaf, has a mission, however unfit meantime he be to execute it—"Who is deaf, as my messenger that I send?" (or, will send.) These words receive their explanation from the first verses of the chapter: "Behold my servant: . . . he shall bring forth right to the Gentiles" (ver. 1). This is the mission which lies before the Servant; and the Servant, at least from verse 18 onwards, is Israel in general, who is God's messenger to the

nations. The same idea occurs in the beautiful passage already quoted, Chapter xlv. :—

I will pour my spirit upon thy seed,
And my blessing upon thy offspring :
And they shall spring up among the grass,
As willows by the water courses.
One shall say, I am the Lord's :
And another shall call himself by the name of Jacob ;
And another shall subscribe with his hand unto the Lord,
And surname himself by the name of Israel.

The “ one ” and “ another ” here can hardly be any other but the surrounding Gentiles, whom the restored Israel converts to the Lord, according to Psalm lxxxvii., where the same phraseology is used. And the same conception appears even more strikingly in the passage (chap. li. 16) which has so perplexed some writers that they conclude “ it once stood in a different connexion,” in which, speaking to the people Israel, the Lord says : “ I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.”

The passages just quoted may be held to define the idea of the Servant of the Lord ; to state who the Servant is, Israel as chosen and called, created and formed ; and what his mission is. They say, in the words of the Apostle, that Israel is the “ people ” of the Lord, that the gifts and calling of God are without repentance ; and, in the words of our Lord, that “ salvation is of the Jews.”

A. B. DAVIDSON.

LOT.

2 PETER II. 7, 8.

It is almost impossible to read these words, without an accent of surprise. "*Just Lot*"! *Lot* a "righteous man" with a "righteous soul"! That is hardly the verdict we should have passed upon him. It is a verdict which we find it hard to accept, although it has been passed upon him by the voice of Inspiration itself. To us it seems that, from the moment in which he separated himself from Abraham and took his fate into his own hands, the life of Lot became unrighteous, that it degenerated and depraved.

As we read these words, then, we have to mark, first of all, the magnanimity, the generosity, of Holy Writ in recognizing the righteous soul under that unrighteous-looking life. For this generous magnanimity is a characteristic of the Bible verdicts. Again and again, in reading the chronicles of the Hebrew kings, we meet with this summary of the life and reign of men in whom we can see many faults and sins: "He walked before the Lord with a perfect heart." And even when so much cannot be said of them with any show of reason, even when they had fallen into open and heinous crimes, we often meet with this gracious, though qualified, sentence upon them: "He walked before the Lord, but not with a perfect heart, as did his father David." Nor does this kindly allowance for the faults and infirmities of men spring from moral weakness and indecision. The Bible is not incapable of branding men as open and notorious sinners when they deserve it; for, again and again, it takes leave of them with a sentence which has always seemed to me one of the most terrible in the Old Testament: "He walked in the ways of Jeroboam, the son of Nebat, *who caused Israel to sin.*"

We may be sure, then, that when the Bible accords the praise of righteousness to any man, there was "a righteous soul" in him, however it may have been obscured, a soul leaning decisively, if not energetically, toward righteousness; we may be sure that there was "a soul of goodness" in him, would we "observingly distil it out," though it may need to be distilled, to be cleared from much scum and filth which have blended with it and marred its quality. And we may be equally sure that the God who judged the men of past ages so generously, looking on them with larger kinder eyes than ours, will make "large allowance for us all." If the righteous soul be in us, although it be much cumbered and concealed by many infirmities, many faults, many sins, He will both recognize it and seek to confirm it in the love and pursuit of righteousness.

In judging Lot we must not forget that "men are as the time is"; we must take into account the conditions of his age and clime and race. It would be as much a mistake as an injustice to judge him by the standards by which we judge ourselves or, at least, one another. He lived in a very different world to ours, and before the ethical standard had been rectified and determined, whether by the experience of men or by direct revelation from Heaven. He had not Abraham's largeness of soul—very few men have—nor *his* devotion to unworldly and spiritual ends. No original inspiration was vouchsafed him, no immediate communion with God; and that, probably, because he was incapable of receiving them. For such an one as he, in such an age as his, it was much that he should believe in the inspiration vouchsafed to Abraham; much that he could be so influenced by a great mind and a noble example as to give up his clan traditions and ancestral home, and follow whither he was led. So far as we know, he was the only free member of his clan who voluntarily "left all" to follow Abraham, to devote himself to the

faith and service of the only wise and true God. In taking this grave and heroic step, he may have been moved mainly by his respect and affection for his great kinsman. Still that affection was an avenue through which a sincere trust in God reached his soul. As the years passed, and no possession was granted him in the land of promise, no, not so much as to set his foot on, he may have been wearied by the greatness and difficulty of the way. The utter unworldliness of Abraham, his contempt for ease and wealth, his lofty faith in unseen realities, may have palled a little on the inferior spirit of Lot. He may have grown weary of always looking for what never came, always bracing himself for efforts which brought none but an inward reward. The love of ease and the love of gain, for a time subordinated and controlled by a high affection, may have revived, they seem to have revived within him, and to have grown by what they fed upon; until, to secure gain and ease, he was content to dwell among the wicked, and to let his righteous soul be vexed from day to day by the constant spectacle of their unlawful deeds. If it were so, we must make allowance for him, as for other timid and halting souls who have been called to share in the toils of some great and heroic spirit without sharing in his greatness—a class much to be pitied and to whom much should be forgiven, though it hardly ever meets with half the consideration it deserves. The wives, children, and other dependents of a man exceptionally great have but a sorry fate. We expect as much of them as of him, and make demands on them which we ourselves could not meet. Had Lot refused, to the end, to mix with wicked men and follow worldly aims, he would have been well nigh as great as Abraham himself, and need not have been daily vexed with their lusts and crimes. But, not being so great, it speaks well for him that, to the end, he *was* vexed with them: for the love of righteousness is not dead in any

heart to which unrighteousness is hateful and the sight of it a constant distress. And though Lot was weak enough to ally himself with the men of Sodom, they could not persuade him to stifle or disobey the clear voice of Heaven. When the angels called him, he *must* go, however reluctantly. Though he saw his wife and children degenerating under the evil infections of the corruptest city in the land, and had not strength and courage to remove them from it, yet even *they* could not draw him into an open and conscious compliance with its vices: they must make him "drunk" before they could get their wicked will of him.

It is both easy and instructive to trace the process of his degeneracy. The motive which induced Lot to break off from his fellowship with Abraham, the man of God, and to ally himself with the sinners of Sodom, was a very common one,—the love of ease and wealth. On the day on which he made his fatal choice, he stood with Abraham on the lofty but barren hills of Bethel. Compelled to withdraw from each other a little space by the strifes of their herdmen and shepherds, they looked round them to determine the sites to be occupied by their several camps. With his usual large-mindedness, Abraham bade Lot take which he would—the pastures of the north or of the south, of the hills or of the valley. The scene spread out before them was one hardly to be paralleled. They stood on a commanding eminence from which they could see, on the one hand, irregular chains of hills stretching from Jerusalem, by Bethel, down to Mamre; hills, or mountains, which, rising from two to four thousand feet above the level of the sea, were swept by a keen bracing air, and clothed with downs which are the haunts of shepherds to this day. And, on the other hand, they looked down on a rich and fertile plain, to the south, where the deep swift stream of the Jordan runs into the sea,—a plain some ten or twelve miles in breadth, sheltered and shut

in by surrounding hills, and plentifully watered by the affluents of the Jordan. This plain, which lay some four thousand feet below the level of Jerusalem, was studded with little towns whose inhabitants were a proverb of lawless wickedness. But, under its semi-tropical climate, its fields and pastures were the richest in the land; its soil so fertile that the ancient chronicler (Gen. xiii. 10) compares it to the garden of Eden and to the banks of the Nile. Its climate as compared with that of the adjacent hills is as that of Italy to that of England. Many plants and fruits grow and thrive in the hollow basin of the Plain which would perish on the hills; and the crops and flowers which are common to them both are a month or two earlier in the valley than in the hill country which overlooks it.

This rich plain, then, where life would be so easy and wealth so sure, drew the eye and the heart of Lot. Its enervating luxury was more attractive to him than the bracing and healthy rigour of the hills. And so, while Abraham continued to wander with his flocks along the lofty downs, as high above the level of the Plain as the Snowdon range above the level of the sea, Lot went down into the hot steaming valley, exposing himself and his family not only to its enervating climate, but also to the still more enervating infection of its filthy and abominable licentiousness. At first, no doubt, he intended to remain a nomad and a shepherd even on the plain; for he "*pitched his tent*" outside the walls of Sodom. But he had not left his father's house to search for richer pastures; he had left it that he might serve the God of Abraham and do his will. Even had he remained a shepherd and a nomad, therefore, it would have been a fatal mistake for him to think more of rich pastures and multiplying flocks than of an unbroken fellowship with Abraham and Abraham's God. But we soon find him, no longer outside the walls of the city, but within them; no longer wandering at the

word of God, but settled, and in influence and repute, among the enemies of God. Within a few years he allies himself wholly with them. He "sits in the gate" among the elders, and dispenses the hospitality of the city. He marries and betroths his daughters to men of Sodom. The city is stormed by the Kings of the East, and Lot, as one of the principal inhabitants, is carried off a prisoner. Delivered by Abraham, even this sharp warning takes no effect, or no due effect, upon him. He continues to associate with men who were "wicked exceedingly" more closely than with "the friend of God."

And yet, strange to say, he holds fast his allegiance to God. Even in the ancient Chronicle we read that the men of Sodom cast this honourable reproach at him:¹ "This fellow came to sojourn among us, and yet he is for ever playing the judge over us,"—a reproach which St. Peter's words explain. For, doubtless, the man whose righteous soul was vexed with their filthy "conversation" and deeds often rebuked them, and seemed to them much more disposed to play the part of a judge and censor than that of a stranger and a suppliant. This reproach, however, is the most honourable thing recorded of him in the Old Testament, since it shews that he did not give in to the unrighteous and impure habits of the place, that he kept that sure mark of a manly and righteous mind—an unaffected loathing of all that is unclean. But in the New Testament much more is said for him than this. It affirms that the filthy habits and lawless deeds on which he daily looked were a daily penance, a deep vexation, to him, rousing him to indignation, filling him with inward strife and distress.

That they did not vex him enough to drive him from the ease and security of the city, and to carry him back to his old wandering life of faith, must be admitted; and therefore it must be admitted that they did not rouse and sting him as

¹ Gen. xix. 9 (Heb.).

they should have done. But before we condemn the Bible for not condemning him, or for pronouncing a too lenient verdict upon him—and there are many who are forward to complain that the Old Testament impairs the sanctions of morality by speaking of very imperfect men as righteous, or even as men “after God’s own heart”—let us consider both what God’s treatment of Lot really was, and what hope there would be for us if none but faultless men were to be accounted righteous with Him.

Lot sinned, sinned grievously and heinously, although the Bible pronounces him “a just man.” But, despite his righteous soul, or because of it, was he not daily and deeply punished for his sins? He saw his whole family ruined by his sins. The very life-blood of his descendants was poisoned by his sins. By and for his sins he himself was driven out, in his old age, from the easy indolence and security of his city life, to wander on the hills he had forsaken, to dwell in caves of the earth, to close his course in the lurid and disastrous eclipse of an involuntary crime almost unparalleled before or after. God is merciful. He makes large allowance for us all. But God is just—both in recognizing the righteous soul even when it breathes painfully under a load of faults and sins, and in punishing, that it may remove, the faults and sins which oppress it. Lot was “saved” because, despite his sins, he had a genuine love of righteousness; but he was “saved so as by fire,” the righteous indignation of God burning hotly against his sins, all the more hotly because they were the sins of a righteous man. And he must be dull indeed who can read the story of Lot, and find in it any indifference to moral distinctions, any weak indulgence for sin; nay, he must be a little wilfully dull who, as he considers this story, does not feel that, if the way of transgressors is hard, the way of a righteous man who sins against his own higher nature is harder still.

And can we afford to complain that the Bible judges Lot too leniently? Ought we not, rather, to rejoice in the Justice and Mercy which recognized what was really good in the man amid so much that was evil and came to an evil end? If we consider ourselves in the light of his story, may we not find in it both a warning and a hope that we sorely need?

When we are young we find it comparatively easy to devote ourselves to the service of truth and righteousness. We make sacrifices, we risk losses, we undertake labours and adventures cheerfully, in order that we may walk by faith and not by sight. We admit that this world cannot satisfy us, that it is not our home, that we are but learning to handle the tools with which our real work is to be done. We feel that we are but serving an apprenticeship, that we are in what the Germans call our "wandering-years," that we are but fitting ourselves for our true work. A fair ideal of life and conduct shines before us; and, that we may approach and realize it, we are willing to run some risks, to endure much discipline and many toils. But who does not know how our ideal fades and sinks as the years pass, how the ardour of our pursuit declines, how easily we are diverted from it, how costly and painful risk and sacrifice become to us, how constantly and strongly we are tempted to grudge, if not to forego, the labours in which we once took delight?

As Lot set out with Abraham, to serve the only true God and to acquaint himself with Him, so in our early years—if we have had a Christian rearing and are "naturally Christian"—under some potent spiritual impulse, we devote ourselves to the search for truth, to the service of righteousness. We find both truth and righteousness, and that in their most perfect forms, in Christ Jesus; and hence we consecrate ourselves to *Him*. For a while we do all we can to grow in the knowledge of his will,

or to carry the good tidings of his redeeming love to our fellows, to serve Him in serving them. We are unworldly in our motives and aims; and, like St. Paul, we think the world *well* lost if only we may know Christ and be found in Him, living his life, breathing his spirit, carrying on his work, filling up that which is behind of his affliction. But how often, as we grow older, and feel the influence and power of the world, and of the senses that crave the world, do we suffer that early zeal, that generous ardour, to decline! How often do we shrink from the toil and sacrifice of a growing fidelity to the claims of truth and righteousness and love, and fail to fulfil the bright promise of our morning hours! Like Lot, we permit the love of ease, of pleasure, of gain, to grow upon us. We come down from the hills, where the air is pure and bracing and severe, into the wealthy and inviting plains, the lower but common levels of life, where we can walk without much climbing, and enjoy ourselves without much labour. We do not intend to resign altogether the high spiritual life to which we once devoted ourselves, nor altogether to neglect our labours in the service of Christ and of his Church. We still admit that we are but pilgrims and sojourners here, as all our fathers were. But we pitch our tent nearer and nearer to the world. We are seldomer with God, and the friends of God. And, ere very long perhaps, we are no longer on the downs, or in the fields even, but in the city; no longer outside the world, much less at enmity against it, but in it and of it. The vigour of our principles and convictions is relaxed. We find it more and more difficult to render any service, to undertake any adventure, which involves toil, risk, self-denial; more and more easy to take the tone and adopt the manners of the world around us. If their "conversation" is filthy, if their vices are open and notorious, we still love

righteousness well enough to be vexed and offended, and even to drop an occasional rebuke. But we do not break away, as we should have done once, from those who habitually offend our purer and better instincts. They are necessary to our pleasures, or to our gains: in some ways we could not get on so well without them. We persuade ourselves that for business ends, or for political ends, or for social ends, we must put up with them: and we promise ourselves, but often in vain, that no familiarity with their bad habits, their coarse and vulgar tone, their self-indulgence, their greed and ostentation of wealth, shall ever lessen our repugnance to them. And so we enter on the very course in which the righteous Lot came to look so unrighteous, that we hardly like to hear him called "a just man."

I am not unmindful of the fact that, as we grow older, we inevitably grow weaker in many respects; that we cannot retain the freshness, the elasticity, the sanguine and adventurous temper of youth, any more than we can retain its physical energy and warmth. In some ways we are compelled to do less than we did—much as we may resent the compulsion, and to leave arduous and laborious enterprises to those who are still in their prime. But if, as we grow older, we grow in some ways weaker, ought we not also, if at least we have a Christian and righteous soul, to grow stronger in some ways? Ought we not at least to grow wiser, purer, kinder, and have learned how to apply our remaining strength more judiciously and effectively? Ought we to think less of the spiritual and eternal world as we get nearer to it? Ought this lower world to gain a firmer hold upon us as we are about to quit it? Should not truth and righteousness and charity be the dearer to us after our long pursuit and partial enjoyment of them? Can it be right that we should grudge to do what we are still able to do in the service of Christ

and his Church? Ought we not, on the contrary, to be the more eager to serve a Master whom we are so soon to meet, to give or risk more for Him from whom we have received so much?

These are questions which as many of us as are in middle life, or drawing towards its verge, need to press home on ourselves. And there is a warning in the history of Lot which *we* at least ought to take. It should not content us that we are "vexed" with the ignorance, the vice, the selfishness and sinfulness, of the world around us. We should strive against them with all our remaining powers. It is neither right nor safe for us, whatever our caution and experience, to mingle habitually with habitual sinners against the pure law of Christ in order to gain any ends of our own, but only that we may do them good in turning them away from their sins. For us of all men, as the ardour and enthusiasm of youth die out of us, it is requisite to refresh and renew our ideals of life and duty, to keep ourselves in vital contact with the Source of all life and virtue, that we may keep ourselves unspotted by the world. It should be our effort and aim to dwell on the hills rather than on the plain, in fellowship with God and the friends of God rather than with those who practically deny his rule and break his law. Because the time is short, we should be the more diligent to redeem the time. Because our work will soon be over, we should do it the more earnestly. Because we can do so little, we should be the more bent on doing as much as we can, and on making our little more by doing it with a perfect heart.

This is our warning; and our hope is that, if we keep a righteous soul under all our faults and defects, all our failures and sins, the Divine Judge and Ruler of men will recognize it as a righteous soul; and will send us the discipline which will free us from all faults and establish, settle, and strengthen us in all righteousness.

S. Cox.

EZEKIEL: AN IDEAL BIOGRAPHY.

VII.

THE sorrowful feeling of the fruitlessness of his labour with which Ezekiel closed the prophetic utterance of Chapter xxxiii. was followed by a denunciation of those whose misconduct was mainly responsible for that fruitlessness, and by the utterance of a better hope for the near or distant future. We are so much accustomed to associate the pastoral office with the functions of the priesthood, that we forget that the "shepherds of Israel," against whom the prophet speaks in Chapter xxxiv., were its civil, not its ecclesiastical rulers. So however it was. With the Hebrews, as with the Homeric Greeks, kings and rulers were "shepherds of the people" (*Iliad*, *passim*). David had been called from the sheep-fold to feed Israel as the people of the Lord (Ps. lxxviii. 71). When their king was dead they were men scattered on the hills as "sheep that have no shepherd" (1 Kings xxii. 17). The charges against the shepherds of Israel who feed themselves must therefore be taken as brought against kings like Jehoiakim, Jehoiachin, and Zedekiah. They are of the same nature as those which we find in Jeremiah xxii. They had not protected the flocks, but had slain them that they might clothe themselves with the wool and eat of the flesh. They had, *i.e.* ruled selfishly and oppressively, indulging in a profligate luxury, had taken no steps to protect the poor or to bring back the exile; and so the people were scattered far and wide, upon every hill, in the "cloudy and dark day." But the flocks were not forgotten by their true Shepherd. He would seek out his sheep that were lost, and bring them back to those "mountains of Israel" which were ever conspicuous in the exile's vision of his fatherland. They should lie in a good fold, and feed on a fat pasture. The false shepherds should receive the reward of their neglect and

cruelty. The goats and other beasts, who were not the sheep, that had "trodden down the residue of the pastures," and "fouled the waters with their feet," and "pushed all the diseased with their horns"—the workers of evil whom the shepherds of Israel had allowed to mingle with the sheep—should be placed by themselves, and the true Shepherd should "judge between cattle and cattle." And this guidance and judgment should not be that of an unseen unmanifested King. He would set up one shepherd over them, the true David, the representative of the ideal which David had imperfectly shadowed forth; and He should be a prince among them, and He would make a covenant of peace with his people, and the evil beasts should cease out of the land, and they should "dwell safely in the wilderness and sleep in the woods," and there should be "showers of blessing," and none should make them afraid. And then—the thoughts of the prophet going back, with a change of imagery, to Isaiah's visions of the future—there should be "a plant of renown" among them, or, perhaps (for the word may have the collective force of "plantation," as in Chapter xvii. 7), He would make the whole land fair and beautiful as a grove of trees planted by the waters, the praise and joy of the whole earth. All blessings should be summed up in the words, "Ye, my flock, the sheep of my pasture, are men, and I am your God, saith Jehovah" (Ezek. xxxiv.).

All readers of Ezekiel will have felt the exceeding beauty of the language in which his hopes were thus clothed; comparatively few, perhaps, realize the extent to which they fashioned, if one may so speak, the thoughts and words of Him in whom they were fulfilled. Reading the gospels in the light of Ezekiel's prophecy, it is hardly possible to avoid the conclusion that He deliberately reproduced the language which He found here. When the Christ said that his own mission was to the "lost sheep of the

house of Israel" (Matt. xv. 24); when He sent his disciples to those lost sheep (Matt. x. 6); when He claimed for Himself the title of the "good shepherd" as contrasted with the thieves and robbers who had preceded Him (John x. 8, 14); when He spoke of leaving the ninety and nine in the wilderness till He had found the sheep which had been lost (Luke xiv. 4); when He said that those who were his sheep should go in and out and should find pasture (John x. 9); when, in this instance developing and extending the prophet's hopes, He spoke of bringing in the sheep "not of that fold" who yet were his, and of the time when there should be "one *flock* and one shepherd" (John x. 16),—He was virtually travelling over the same ground as Ezekiel, and claiming to be all, and more than all, that he had painted in such vivid colours. Even in that closing picture, which shadows forth the separation of the righteous and the wicked under the figure of the shepherd who divided his sheep from the goats (Matt. xxv. 32), we may find, with scarcely the shadow of a doubt, the transfigured reproduction of Ezekiel's image of the supreme eternal Shepherd who should judge "between cattle and cattle, between the rams and the he-goats" (Ezek. xxxiv. 17).

In its general bearing the section which fills Chapter xxxv. is a reproduction of the words that had been spoken against Edom in Chapter xxv. 12-14; but it appears to have had, like the prophet's other utterances, a distinct historical starting-point. There was not only, as before, a malignant exultation at the disasters that had befallen Israel, but a new and more ambitious form of hostility. Ezekiel had heard, probably from some of the fugitives from Jerusalem, of the new schemes of the king of Edom and his counsellors. It seemed to them that the time was ripe for an extension of their kingdom. "Thou hast said, These two nations and these two countries shall be mine, and we will possess them" (Ezek. xxxv. 10). This was the out-

come of the "perpetual hatred" which they had shewn against Israel, of the thirst for blood which had become insatiable. They looked upon the "mountains of Israel," so dear to the prophet's heart, and said, "They are laid desolate, and are given unto us to consume" (Ezek. xxxv. 12). They forgot in their fierce ambition that the laws of retribution work slowly but surely, in the lives of nations as in those of individual men. They forgot also that "Jehovah was there" (Ezek. xxxv. 10), even in the land which they thought He had abandoned; and therefore the sentence pronounced against them is solemnly reinforced. They should stand out in history as the typical representative of the nations who war against God's people, who think that might is right, who in their lust of conquest trample upon the weak and the oppressed. And therefore they are warned that they are bringing upon their nation the doom of destruction. When the whole earth should rejoice in the blessedness of a restored Israel, they (Seir and Idumæa) should be left "most desolate"; the hills and the valleys should be filled with the carcasses of the slain; the cities should be empty, and none should go out or come into them (Ezek. xxxv.).

The sentence thus passed on the would-be conquerors of the mountains of Israel leads, in Chapter xxxvi., to a direct prophetic address to those mountains, which is every way remarkable. We have seen, in Chapter vi., that at an early stage of Ezekiel's work he had prophesied against them. Now he turns to them, (how characteristic it was that the thoughts of the exile in the plains of Chebar, with their long expanse of level, should turn to the *mountains* of his native country!) as sharing in the blessings of the restoration of his people. The exulting cry of the Edomites and the other enemies of Israel, "Aha! even the ancient high places" (the sanctuaries, which had been polluted with a false worship) "are ours in possession!" (Ezek. xxxvi. 2)

touched the prophet's soul to the quick, and he hastens, so to speak, to comfort the hearts of the mountains with the glad tidings which he is commissioned to declare. For Idumæa and its allies there was the sentence, "They shall bear their shame" (Ezek. xxxvi. 7). For the mountains of Israel there is the promise that they should be tilled and sown, that God would multiply upon them man and beast, that He would "settle them upon their old estates," and do better for them than at the beginning. Men should walk on them, and they should be henceforth no more bereaved (Ezek. xxxvi. 5-12).

The promise of restoration is followed by one of Ezekiel's characteristic summaries of the history of God's dealing with his people. It was not without cause that He had scattered the people in the lands of their exile. It would not be without cause that He would bring them back. He had poured out his fury upon them because they had shed blood, and had polluted the land with their idols. They had deserved their punishment. But the prophet could not say that they had deserved their restoration. That rose out of the Divine compassion, not only for Israel as his people, but even, as Ezekiel puts it, with a bold anthropomorphism, for Himself. He had "pity on his own holy Name." He could not bear that that Name should be profaned among the heathen, who thought, in their blindness, that He had abandoned his people (Ezek. xxxvi. 21). Therefore He would bring them back, that that Name might be sanctified among the heathen.

But the prophet could not rest satisfied with the thought of a restoration to mere earthly prosperity. Following in the track of Joel and Isaiah and Jeremiah, he thinks of a conversion of the soul and spirit as the crowning blessing. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness will I cleanse you." He repeats from chapter xi. 19 the promise of the new heart,

the heart of flesh, full of human sympathies, open to the touch of Divine emotions, which is to take the place of the old "stony heart" of the past. But beyond this there was the higher gift of a more directly supernatural grace, purifying and sanctifying, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." They should dwell in the land as a renovated as well as a restored people, and they should be Jehovah's people, and He would be their God (Ezek. xxxvi. 25-28). But, true to his former teaching in Chapters xvi. 61, xx. 43, the blessedness is not to be without its element of a purifying chastisement. Memory, the memory of past evil, is to do its appointed work. In the midst of all outward and inward blessings, with this new spirit working in their hearts, and the fruit of the tree and the corn of the field given them in abundance, they were still to remember their own evil ways, and their doings that were not good, and to loathe themselves in their own sight for their iniquities and their abominations (Ezek. xxxvi. 31). And as the crowning result of these mingled chastisements and blessings, the prophet adds significantly, in deliberate contrast with what he had said at an earlier stage of his ministry (Ezek. xiv. 3; xx. 3), that then Jehovah would be willing to be "inquired of" by his people (Ezek. xxxvi. 37), that He would hear and answer their prayers, that He would give counsel and guidance to those who were in perplexity. A sight which had once been familiar to the prophet furnishes him with a fit illustration of the populousness of the land under its new conditions; and he ends his description with the picture of the desolate cities filled with men, as being like "the holy flock, the flock of Jerusalem in her solemn feasts" (Ezek xxxvi. 38), when the sheep and goats and oxen which thronged her streets might be reckoned, as in Josiah's passover (2 Chron. xxxv. 7), at many myriads.

The expectant attitude of Ezekiel's mind, thus dwelling on the blessedness of the future, must have clashed with all that he witnessed and experienced in the present. He looked around him, and saw a people in whom all spiritual life seemed dead, who were mouldering, as it were, in the "graves of lust," among whom traditions, ceremonies, institutions seemed all to have lost their life. How was the resurrection of such a people possible? If possible, by what means was it to be accomplished? The intensity of his meditations on this question passed, as at other times, into a state of ecstasy. "The hand of the Lord was upon him, and carried him out in the spirit of the Lord" (Ezek. xxxvii. 1). He passed, in this spiritual journey, to "*the valley*," presumably to that which had been mentioned before in Chapter iii. 22, the valley or "plain" by the river Chebar. Whether what he saw in his vision represents an actual spectacle which had met his gaze there, or was part of the spiritual vision, we have no adequate *data* for determining. The picture which he draws was one which might have been seen on many of the plains on which Assyrian or Chaldean armies had fought their battles. The bodies of the slain had been left unburied, a prey to dogs and vultures; the ground was covered with their bones, and the bones were "very dry." That, as the vision was afterwards explained, was a fit parable of the state of Israel. Christian prophets and teachers have often felt how true a picture it presented of the Churches and nations in which they lived. Institutions and ordinances that were once instinct with life have become lifeless, are reduced to the "dry bones" of formularies and ceremonies. There is no living breath to inspire and quicken. If there is not the putrescence of moral and spiritual decay, there is at all events but the skeleton of what was once a living and potent reality. To those dry bones the prophet was commanded to prophesy. It was indeed what he had been

doing ever since his prophetic work began. If he had judged by the judgment of experience and of sense, he would have refused to enter upon so hopeless a task. But he had faith to believe that there was a supernatural power working through him. And so in his vision he preached to the bones—and the pulse of life began to beat. And every stage of the progress had its analogue in the spiritual recovery of the nation. There is, first of all, “a noise and a shaking”; and then the bones that had been separated come together; and then they are clothed with skin; and then, last of all, there comes the quickening spirit from the four winds of heaven, and the dead dry skeletons stand up once more as an exceeding great army (Ezek. xxxvii. 1-10). So, in the spiritual resurrection of which this is the parable, there is first the agitation and the movement caused by new thoughts, new fears, new hopes; and then there comes the clothing of the dry bones of forms and ordinances with a new investiture adapted to the coming life, and what was fragmentary and isolated is drawn together to a coherent whole; and then, at last, life comes in its fulness, and the men, the Church, the nation, the institution is once more a living and potent unity.

The question whether the parable implied a belief in the ultimate resurrection of the dead, as many interpreters, both patristic and modern, have contended, seems to me to lie almost, if not altogether, outside the limits of an interpretation of Ezekiel's parable. The primary thought is obviously that of a national, spiritual, resuscitation. All that can be said is that the imagery of the parable tended to suggest the belief, and that it is, at least, possible that Jewish interpreters may have looked on it as Christian interpreters have done; and that thus it may have become the starting-point of the belief of the Pharisees in “the resurrection of the dead at the last day,” which took the place of the vaguer belief of the older Israelites as to the

continued existence of the soul in the unseen world, the Hades of the Greeks, the Sheol of the Hebrews.

It is at once more profitable and more interesting to trace in this tale, as in that of Ezekiel's parable of the shepherd and the sheep, the extent to which the teaching of the prophet was reproduced in that of the Christ. To me it seems hardly possible to read the fifth chapter of St. John's Gospel without finding such a reproduction. There was no light, and therefore no life, in the people or the priests, in the sects and parties into which Judaism was divided. The very institutions which had once been instinct with life had passed into the state of the things that are "decaying and waxing old and are ready to vanish" (Heb. viii. 13). The sensuous and money-loving people were dead, though they had a name to live, and were mouldering as in the graves that were full of all uncleanness. One who looked out upon their spiritual condition might well have asked the question, Can these dry bones live? And, behold, there came the voice of One who was able to say, "I am the Resurrection and the Life" (John xi. 25), who united in his teaching the truths of the spiritual and the literal resurrection—the hour that then actually was, when the dead should hear the voice of the Son of God, and they that heard should live; the hour also when all that were in the graves (here the eternal resurrection, which is partially manifested in the present, can scarcely be excluded) should also hear that voice and come forth from their graves, according to their characters, to the resurrection of life or of judgment (John v. 25-29). Nor is this all. When He spoke of the Son as sharing with the Father the prerogative of quickening whom He will (John v. 21), of the Spirit as giving life (John vi. 63), we have once again distinct echoes of Ezekiel's teaching.

Yet another symbolic action was to be given as the

pledge of the fulfilment of the prophet's hopes. The long disunion between Israel and Judah, running like an ever-widening rift through the whole course of the nation's history, must have seemed to him an almost incurable evil: what hope could there be for the future as long as that disunion continued? Ezekiel, after the manner of his predecessors and followers in the prophetic office, of Zedekiah (1 Kings xxii. 11), of Jeremiah (xiii. 1-7; xviii. 1-4; xix. 10; xxvii. 2), of Agabus (Acts xxi. 11) answered that question by an acted parable. The two sticks that were marked with the names of Judah and of Ephraim were joined together and became as one; and when the people inquired what was the meaning of the act, they were told that in the Divine purpose for the future they should be no more two realms nor divided into two kingdoms, but should find that unity was strength, and so, under the true ideal king of the house of David, they should all have one shepherd, and they should walk in the judgment of Jehovah, and observe his statutes, and God would make a covenant of peace with them, even an everlasting covenant, and his tabernacle should be with them, and He would be their God and they should be his people (Ezek. xxxvii. 15-28).

Few portions of Ezekiel's prophecies have been a greater perplexity to commentators than the chapters (xxxviii. and xxxix.) on which we now enter. We ask how Gog and Magog came within the range of his vision; who they were; why they occupy so prominent a place in his predictions; in what way and at what time the prediction has been fulfilled, or whether it yet awaits fulfilment in the near or distant future? The fact that the same names re-appear in the Revelation of St. John, as leading the nations against the saints of God at the close of the millennial kingdom (Rev. xx. 8), adds another problem, of which we must endeavour to find at least an approximate solution.

The data of that solution are found in the following facts.

(1) Meshech and Tubal have already appeared (Ezek. xxxii. 26) as the names of Scythian tribes who, for the reasons given in a previous paper, had attracted Ezekiel's notice as among the enemies of Israel.

(2) "Magog" appears in the ethnological table of Genesis x. as among the descendants of Japheth, and is joined with the two tribes just mentioned, and with Gomer and Madai and Javan and Tiras and Togarmah (Gen. x. 2, 3).

(3) Gog is not found elsewhere in the Old Testament, and may presumably be taken here as the name of an individual chieftain.

(4) The word translated "chief" is taken by the LXX. and by many commentators as a proper name, "The Prince of Rosh," and is assumed to have been that of another Scythian tribe, possibly to have been the remote parent of our modern "Russian." We have already seen that the great Scythian invasion of Asia Minor and Syria in the reign of Josiah might well have directed the thoughts of Ezekiel to a power which had been so formidable, and which later on threatened the stability of the great Persian monarchy under Cyrus and Darius.

I am disposed to go further, and to look for a more directly personal starting-point. Placed as Ezekiel was, he may well have come into contact with these Scythian tribes, either as part of Nebuchadnezzar's army, or by a journey on his part into the regions north of Ararat. May we not picture the prophet as actually in the midst of those barbarian hosts, hearing their boastful threats with somewhat of the same feelings as a Christian teacher might have listened to the boasts of Attila or Jenghis Khan? Would it not be natural for the chief prince of Meshech and Tubal to threaten that what they had done once

before they would do yet again; that they would pour down upon the land of Israel, and lay waste its cities, and plunder and profane its sanctuary, bringing with them the mingled barbaric hosts of Pharas and Cush and Phut? ¹ Would it not be as natural, that, on hearing such threats, the prophet should fall back on his faith in Jehovah as the righteous ruler of the nations? The invasion of the new barbarian hosts should have the same issue as that of the armies of Sennacherib. The daughter of Zion should once again shake her head at the invader, and the land should be covered with the carcasses of the slain. The valley of their slaughter (probably the valley of the Jordan) should receive a new historic name, and be known as Hamon-gog, "the multitude of Gog." So once more would Jehovah sanctify Himself among the nations and shew that He was the protector of his people (Ezek. xxxix. 11-16).

There is no fact in the history of the past that in any degree answers to this picture. I do not see any reason to anticipate a literal fulfilment of the prediction in the future. It can scarcely be questioned indeed that we are here in the region, not of predictions strictly so called, but of forecasts and anticipations. The prophet has a firm grasp and clear vision of the law that God's true people will, in the end, be protected against their enemies and come forth triumphant from the conflict with barbarism, as they had done of old from that with the great empires of the world. Something of that feeling must, I conceive, have impressed itself on the mind of St. John as he studied the prophecies of Ezekiel. He too saw that over and above the warfare of the saints of God with Babel and Sodom and Egypt, as the representatives of a corrupt civilization,

¹ I do not enter into the questions connected with the identification of the three names. They stand in the English Version as "Persia, Ethiopia, and Libya."

there might be a time in the future when there should be also a struggle with barbarians, who were represented by Gog and Magog. All attempts at a literal interpretation are destined, so it seems to me, in the future as in the past, to failure. But I can well understand that the words of the older seer, as of St. John, may have come with a message of strength and comfort to the Christians, who, after the Roman empire had accepted the sovereignty of the Cross, found themselves face to face with perils of another kind, with the wild barbaric hosts of the Goths, the Vandals, and the Huns. For them also there would be the assurance that the threatened tyranny would soon be overpast, that God would not hide his face from his true people, that He would once again pour out his Spirit upon the house of Israel (Ezek. xxxix. 29).

E. H. PLUMPTRE.

THE SEPTUAGINT ADDITIONS TO THE HEBREW TEXT.

X. Of additions which have a doctrinal aspect there are not many forthcoming. The most famous is the one at the end of Job (Chap. xlii. 18): "And Job died, old and full of days. And it is written that he shall rise again with those whom the Lord raiseth." This has been considered to be an interpolation by a Christian hand; but there is no necessity for this assumption. By the time the Septuagint version was made, the doctrine of the Resurrection of the body was generally believed among the Pharisees, as may be seen by a reference to the martyrdom of the seven brethren in 2 Maccabees vii., who were supported in their cruel tor-

ments by this hope: "The King of the world shall raise us up, who have died for his laws, unto everlasting life." As the above addition has been reckoned to be the work of a Christian interpolator, so the following has been deemed to shew the hand of a Jewish controversialist who wished to exclude the notion of the Messiah from the passage. In Chapter xlii. 1, Isaiah says: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth." In these words even some Jewish commentators (*e.g.* Abarbanel) have acknowledged an allusion to the Messiah, and they are quoted by St. Matthew (xii. 18), translating from the Hebrew, to the same purport. But the present text of the Septuagint directs the reference differently by an unwarranted addition, reading: "Jacob my servant (*παῖς*), I will take hold of him; Israel my elect, my soul hath accepted him." Some writers¹ have supposed that the words "Jacob" and "Israel" were added by the Jews after a controversy with Christians had arisen concerning the Messianic interpretation of the passage. They are found, however, in the Syriac and the Jonathan Targum, and were quoted by Justin Martyr in his controversy with Trypho. The opinion of the return of Elijah in person before the coming of the Messiah may have been strengthened by two additions to the Hebrew text, viz. "*as into heaven*" (*ὥς εἰς τὸν οὐρανὸν*, 2 Kings ii. 1, 11), and "*Elijah, the Tishbite*" (Mal. iv. 5). Bishop Andrewes alludes to this in his controversy with Bellarmine (Cap. xi.), and such reference is not unusual in the writings of the Fathers.

The glorious promise of the catholicity of the Church of God, so offensive to Jewish exclusiveness, is narrowed by an interpolation in Isaiah lxvi. 23, where the Seventy insert "in Jerusalem"—"all flesh shall come to worship before me *in Jerusalem*." There is a gloss in Deuteronomy xxvii. 23 which concerns a controversy still raging with unabated

¹ See Owen, *An Enquiry*, etc., p. 20 ff.

vigour in this country, and which Mr. Grinfield¹ considers to "exhibit the sordid treachery of the Romish Church" in corrupting the Scriptures, "being introduced," he asserts, "by Romish Canonists to justify the sale of Matrimonial Dispensations." The interpolation is this: "Cursed is he that lieth with the sister of his wife. And all the people shall say, Amen." It occurs in the Vatican and Sinaitic MSS., and in the Complutensian edition, but not in the Alexandrine, nor in the Latin and Syriac versions. If its introduction is to be explained on Mr. Grinfield's supposition, it is strange that it never found its way into the Latin Vulgate. If it is really owed to the original translators, it shews the view which they took of the vexed question, and the emphatic way in which they enforced their opinion. In Ezekiel xvi. 4, according to the Alexandrine Codex, there occurs an addition which looks like the work of a Christian hand. The prophet is comparing the state of Jerusalem to the condition of a wretched infant, uncared for and neglected. "As for thy nativity," he says, "in the day that thou wast born thy navel was not cut, neither wast thou washed in water to supple thee." The Greek translator gives the following version: "As for thy birth, in the day that thou wast born, they did not bind thy breasts, nor wast thou washed in water of my Christ for salvation."² Some of the Fathers, without recognizing the gloss τοῦ Χριστοῦ μου, saw here an allusion to Christian baptism; and the interpolation has confirmed the allusion by the introduction of the above words.

¹ *Apology for the Septuagint*, pp. xii. and 191. Also a Tract written by the same author for The Marriage Law Reform Union. St. Jerome had a very poor opinion of the honesty of the Greek translators, or at any rate deemed that their desire to avoid casting pearls before swine led them to alter texts that spoke of the highest mysteries of their faith. Hence he says (*Prefat. in Pentat.*): "Ubique testatur Scriptura de Patre et Filio et Spiritu Sancto, aut aliter interpretati sunt, aut omnino tacuerunt, ut et Regi [Ptolemæo] satisfacerent et arcanum fidei non vulgarent." So St. August., *De Civit.*, xviii. 42, 44.

² Καὶ ἐν ὕδατι οὐκ ἐλούσθης τοῦ Χριστοῦ μου εἰς σωτηρίαν.

XI. Some of these additions to the Hebrew text are very remarkable as being sanctioned by quotation in the New Testament. The saying of our Lord in the Sermon on the Mount (Matt. v. 7): "Blessed are the merciful, for they shall obtain mercy," is almost identical with a gloss on Proverbs xvii. 5: "He that is glad at calamities shall not be unpunished, but he that sheweth mercy shall obtain pity."¹ And that warning about whom we ought to fear (Luke xii. 4, 5) occurs virtually in the Greek of Proverbs vii. 1: "My son, honour the Lord, and thou shalt be strong; and except him fear no other." The clause in Hebrews i. 6, "And let all the angels of God worship him," is usually said to be quoted from Psalm xcvi. 7, where the Septuagint gives, "Worship him, all ye angels of him"; but the citation really comes from the Greek of Deuteronomy xxxii. 43, in a passage which is not found in the Hebrew, Syriac, or Latin Vulgate *καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ . . . καὶ ἐνισχυσάτωσαν αὐτῷ πάντες υἱοὶ Θεοῦ.*² "Ye know not what shall be on the morrow" (οὐκ ἐπίστασθε τὸ τῆς αὔριον) says St. James iv. 14. There is no passage exactly parallel to this in the canonical Scriptures of the Old Testament; but the translators of Proverbs iii. 28 have added this passage to the genuine text. In Proverbs xxvii. 1 we have *μή καυχῶ τὰ εἰς αὔριον· οὐ γὰρ γινώσκεις τί τέξεται ἡ ἐπιούσα*, and the last clause is also transferred to Chapter iii., and seems to have made a strong impression on the Apostle's mind. Very familiar to us all is St. Paul's saying (2 Cor. ix. 7), "God loveth a cheerful giver"; but we shall look in vain for any such words in the original text of the Old Testament; they are found as an addition to Proverbs xxii. 8: *ἄνδρα ἱλαρὸν καὶ δότην εὐλογεῖ*

¹ ὁ δὲ σπλαγχνιζόμενος ἐλεηθήσεται. Neither this nor the following gloss occur in the Vulgate or Syriac.

² Some MSS. in this passage interchange ἄγγελοι and υἱοί. It is absent from the Arabic, which usually keeps close to the Greek.

ὁ Θεός.¹ Something very similar to this occurs in Ecclesiasticus xxxv. 9: "In all thy gifts shew a cheerful countenance," *ἀλάρωσον τὸ πρόσωπόν σου*. "Be not drunk with wine," says St. Paul (Eph. v. 18); "Be not drunk with wine," says the version of Proverbs xxiii. 31, in exactly the same words, adding, "But converse with righteous men, and converse in public walks."² Both here and in the Epistle the inculcation of the duty of carrying godliness into common life seems to be insisted on, and a reminiscence of the added passage may have been in the Apostle's mind when he wrote the words. There is one addition in Genesis distinctly sanctioned by Christ Himself. In St. Matthew xix. 5 our Lord quotes the Greek of Genesis ii. 24, where the LXX. insert the words *οἱ δύο*, and comments upon the addition: "The twain shall become one flesh. So that they are no more twain, but one flesh."

XII. To this general view of the Greek *additamenta* we may add a few remarks on those that occur in special Books.

The additions in Proverbs are numerous, and many of them may well be taken to represent a different original from that which we possess. A well known one is that in Chapter vi. enforcing a lesson on the sluggard from the bee in the same strain as the example of the ant. "Or go to the bee, and learn how industrious she is and how noble a work she performeth. Her labours kings and private persons use for health, and she is desired by all

¹ Mr. Field prints *ἀγαπᾷ*, instead of *ἐυλογεῖ*, but does not note whence he obtains the reading: it is not found in the Alexandrine MS. which he professes to follow, nor in B and S. The Arabic translator appears to have had *ἀγαπᾷ* before him.

² *Ἐν περιπάτοις*, in deambulationibus, *i.e.* in public places where discussions were wont to be held. The translator (?) proceeds: "For if thou give thine eyes to cups and goblets, thou shalt hereafter walk more naked than a pestle," *περιπατήσεις γυμνότερος ὑπέρον*, ambulabis nudior pistillo. This proverb is mentioned by Erasmus in his *Adagia* as said, "de vehementer tenui." The Arabic version is rendered, "incedas tandem nudus sub dio."

and in repute. And albeit she is weak in point of strength, yet because she regardeth wisdom she is highly honoured.”¹ To the passage concerning Wisdom in Chapter iii. the Greek translators have subjoined two clauses, paraphrastic and expansive: “Nothing evil resisteth her; she is well known to all who approach her” (v. 15). “From her mouth proceedeth justice, and she beareth upon her tongue law and mercy” (v. 16). Upon this Olympiodorus remarks, that, as in the former paragraph Solomon had spoken of the hands of Wisdom, so here he mentions her mouth and tongue, and thus places before us, as it were, her whole person. Apparently in order to improve the antithesis in Chapter ix. 12, the LXX. read: “If thou be wise, thou shalt be wise for thyself *and thy neighbour*, but if thou turn out evil, thou alone shalt drink evil to the dregs;” upon which St. Ambrose² draws a contrast between the liberality of the righteous and the selfishness and uselessness of the wicked. The interpolator proceeds: “He who stays himself upon lies shall feed³ the winds, and himself shall pursue birds in flight;⁴ for he leaves the way of his own vineyard and strays from the paths of his own farm; and he goeth through a dry desert and a land ordained to drought, and in his hands he gathereth unfruitfulness”—a striking picture of the inexpediency and unprofitableness of falsehood regarded merely in its worldly aspect. The Chapter concludes by an addition which enforces the lesson of the foolish woman (ver. 18): “Nay, get thee out, tarry not in the place, nor fix thine eye upon her; for thus shalt thou pass through strange water and cross a strange river. But abstain thou from strange

¹ *πρόχθη*, which is variously translated, *provecta*, *evecta est*, *in lucem edita*; having regard to the antithesis it is best rendered as above. The episode is found in the Arabic, but not in the Syriac version.

² In Psalm xxxv. The addition is found in the Syriac and Arabic.

³ *Ποιμανεῖ* (V.) *ποιμαίνει* (A.). Brenton: “attempts to ru’e.”

⁴ This clause occurs in the Vulgate in x. 4.

water, and drink not from a strange fountain, that thou mayest live long and years of life may be added unto thee." This passage, which is found in the Syriac and Arabic, was brought forward, at the third council "De Baptismo," held by St. Cyprian, in support of the opinion that heretical baptism was invalid.¹ The influence of wisdom is well expressed by the gloss, not in the Syriac (x. 5): "A son well trained shall be wise, and shall have the foolish as his servant;" which, however, seems to be a reminiscence of a passage further on: "The fool shall be servant to the wise of heart" (xi. 29). The death of the righteous and the sinner is thus contrasted (xi. 4): "The just man dying leaves regret, but the destruction of the wicked is speedy and causes rejoicing." For the purpose of making a double antithesis the LXX. read Chapter xi. 16 thus: "A gracious woman raiseth up glory for her husband, but a woman hating righteousness is a seat for dishonour. The slothful shall lack riches, but the manly shall be stayed on riches."²

On the evils of intemperance the Greek and the Latin Vulgate introduce a new paragraph into Chapter xii. 11: "Whosoever maketh himself agreeable at feasts of wine shall leave dishonour in his own stronghold,"—where the idea seems to be that convivial meetings and immoderate drinking lead a man to neglect his own home and bring disgrace upon it, however apparently secure and stable. The contrast between the modest retiring man and the importunate busybody is stated rather obscurely (xii. 13): "He who seeth smooth things [=hath a gentle look] shall obtain mercy, but he who meeteth you [=contends] in the gate shall vex souls." At the end of the third section of the Book of Proverbs, Chapter xxix., the

¹ This is also called the VII. Carth. Council. See Migne, *Patr.*, T. iii. p. 1056.

² The Syriac is a little different: "The slothful shall be poor even with their riches; but the spirited shall sustain wisdom."

LXX. introduce a clause expressing the advantage gained by the study of these apothegms:¹ "A son that keepeth the word shall be far from destruction." They add the sentence: "receiving he received it;" and then proceed with some thoughts which concern kings. "Let no lie be spoken by the tongue of a king, and no lie shall come forth from his tongue. The king's tongue is a sword and not flesh; whosoever shall be delivered over by it shall be utterly crushed. For if his anger be sharpened, he consumeth men together with their very sinews, and eateth up the bones of men, and burneth them as a flame, so that they cannot be eaten by the young of eagles." The last clause appears to refer to the opinion that birds of prey will not touch carcases struck by lightning. The passage (xix. 7) which speaks of the treatment experienced by the poor man is thus manipulated by the LXX.: "Every one hateth a poor brother, and he shall be far from friendship."² Good understanding will draw near to them that know it; and a prudent man will find it. He that doth much evil perfects mischief; and he that useth provoking words shall not be saved."

There are some additions which shew very plainly their Greek origin. Thus in Chapter xvii. 4: "To the faithful belongeth the whole world (ὅλος ὁ κόσμος) of riches, but to the unfaithful not even an obole."³ The meaning of which

¹ This is also found in the Vulgate. The whole passage occurs in the Vat. Codex, xxiv. 22. St. Aug. comments upon the passage, *Lib. de Mendac.*, xviii.; but his version of the difficult clause δεχόμενος δὲ ἐδέξατο αὐτόν is this: "exciens autem excipiet illud sibi;" and he goes on to contrast the results of receiving the truth in order to please men and in order to please God. Brenton renders: "For such an one has fully received it."

² Another reading is: "He who hateth a poor brother is far from friendship." So the Arabic.

³ The Greek is: τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός. This interpolation is not found in the Latin or Syriac versions. St. Augustine comments upon it in his *Confessions*, lib. v. cap. 4. Brenton renders the passage: "The faithful has the whole world full of wealth; but the faithless not even a farthing." Comp. Cicero, *Paradox*, vi.

may be that the world was made for the benefit of the righteous who use it in the service of God, not for the evil who abuse God's good creatures. The Stoics said that the only really rich man was the wise man, and that vice and folly made men slaves and poor. Some such thought may have influenced the tenor of this interpolation. An addition in Chapter xxvi. 11 is curious because it occurs word for word in Ecclesiasticus iv. 21: "There is a shame that bringeth sin; and there is a shame that is glory and grace." In the latter Book the sentence comes in naturally and orderly, thus: "Observe the time, and beware of evil, and be not ashamed to care for thy soul; for there is a false shame that leadeth to sin, and a true shame that is grace and glory to a man." Thus Euripides speaks of two sorts of shame, *Hippol.* 385:—

δισσαι δ' εἰσίν· ἡ μὲν οὐ κακῇ,
ἡ δ' ἄχθος οἴκων.

But the gnome has no connection with the context in Proverbs, where it is foisted in after the apothegm: "As a dog returneth to his vomit, so a fool returneth to his folly." All the Greek MSS. give the sentence, and it is acknowledged by the Latin and Vulgate; it must have been added in late times from Ecclesiasticus by some scribe familiar with the work of the son of Sirach, though it is hard to see how he deemed it suitable for the place which it now occupies. When it is found quoted by early writers, editors refer the citation to Ecclesiasticus; and the only Greek author who comments upon it in its place in Proverbs is (as far as I know) Procopius.

The additions to the Book of Esther, when fitted into their proper places, give a roundness and completeness to the story which are supposed to be wanting to the Hebrew text.¹ These, indeed, are found in the Apocrypha of our

¹ "Quem librum," says St. Jerome in his Preface, "editio vulgata, laciniosis

Anglican version, but they are arranged so confusedly and absurdly that they mar rather than improve the narrative. Printed as if they formed a continuation of the Canonical Book, they are rendered unintelligible. The second verse of Chapter xi., as it is called, is really in the Greek the introduction to the whole Book; and verse 1 of the same Chapter is an entry at the end of the story, intended to give an authority to the work as an authentic translation from a Hebrew original. It has often been objected to the Canonical Book of Esther that in it the Divine Name does not occur, and that no acknowledgment of Divine interposition is made. These omissions the Apocryphal additions supply; and they effect this by amplifying and elaborating the true history into a perfect whole. Thus the narrative commences with relating a dream of Mordecai, a servitor in the court of King Artaxerxes, who saw in his sleep two dragons coming forth to fight, and a great danger threatening the righteous nation; he thereupon cried unto God, and a little fountain issued from the earth and became a great flood, and deliverance ensued, the lowly were exalted and devoured them of high estate. Lying awake to consider the meaning of this dream he heard two eunuchs consulting about the murder of the king. This conspiracy he disclosed to Artaxerxes, the guilty pair were executed, he was highly rewarded for his loyalty, and the matter was duly entered in the royal records. Now Haman was a friend of these eunuchs, and was much incensed against Mordecai for the witness he had borne against them (xi. 2—xii. 6 Apocr.). The way being thus cleared for subsequent events, the story proceeds in the Hebrew without further interpolation to Chapter iii. 13. Here the Greek in-

hinc inde verborum sinibus trahit, addens ea quæ ex tempore dici poterant et audiri; sicut solitum est scholaribus disciplinis, sumpto themate, excogitare quibus verbis uti potuit qui injuriam passus est, vel qui injuriam fecit." Some of the additions are confirmed by Josephus, *Ant.*, II, vi.

roduces the royal edict ordering the destruction of the Jews—a manifest invention, comparable to the spurious decrees found so frequently in the MSS. of the orations of Demosthenes (xiii. 1–7 Apocr.). After Esther has sent her message to Mordecai directing him to fast (and pray) before she ventures on her perilous act of intervention (iv. 16, 17), the Septuagint inserts the prayers which she and her cousin are supposed to have offered (xiii. 8—xiv. 19 Apocr.). These make up in devotion to God and trust in his Providence for any deficiencies of this kind in the genuine text. The fifth genuine Chapter contains a very brief account of Esther's visit to the king, which the Greek interpolator has amplified by adding many details and working up the story into a truly sensational passage (Chap. xv. Apocr.). The next addition occurs in Chapter viii., where is given a copy of the royal edict which rescinded the former decree authorising the destruction of the Jews, and allowed them to stand in their own defence and to slay those who attacked them. In this spurious document Haman is called a Macedonian, and is stated to have plotted to translate the kingdom of the Persians to the Macedonians, a proof of the late origin of the writing and the clumsiness of its author. The conclusion, which is inserted after the third verse of Chapter x., contains the interpretation of the dream with which the Book opens, and the institution of the feast of Purim on the fourteenth and fifteenth days of the month Adar (Chap. x. Apocr.). The chronological note at the end of the Greek version (xi. 1 Apocr.) is curious: "In the fourth year of the reign of Ptolemæus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemæus his son, brought the present epistle of Phurim, which they said was the same and that Lysimachus the son of Ptolemæus who was of Jerusalem had interpreted it." This would imply that the Greek copy was a genuine

version of a Hebrew original and was introduced into Egypt about B.C. 180.¹ The truth is that the additions to this and the other Books of an historical character are simply portions of the stories which grew up around the authentic facts under the stimulus of national pride and patriotic sentiment. The attempt to palm them off as integral parts of the original works arose from a desire to claim for them an authority which they did not possess, and to secure acceptance for them in the countries wherein they found entrance.

The three additions to the Book of Daniel contained in the Apocrypha of our English Bible, The Song of the Three Holy Children, The History of Susanna, and The Destruction of Bel and the Dragon, embody certain traditional stories which amplified or embellished the authentic narrative. As these are well known, we need not dwell upon them here further than to remark concerning the first, that it has been employed in Christian worship since the fourth century, and from its Liturgical use is placed in the Alexandrine Codex at the end of the Psalms, where it is divided into Hymns ix. and x., which are entitled respectively, "The Prayer of Azarias," and "The Hymn of our Fathers." The story of Susanna is probably based on fact, and is meant to illustrate the virtue of chastity and the excellence of Daniel's judgment. *Bel and the Dragon* is a mere romance, full of anachronisms and mistakes in fact; but it was probably never intended to assume minute accuracy, and in its present form it serves to shew the folly and fraud of idolatry, and was doubtless used orally to enforce this lesson before it was embodied in writing or attached to the Greek Scriptures.

¹ The Ptolemy meant was probably Philometor. Comp. Joseph., *cont. Ap.*, ii. 5, where it is said that Ptolemy Philometor and his wife Cleopatra committed their kingdom to the Jews, and appointed Onias and Dositheus generals of all their forces.

P.S.—By inadvertence I have omitted to notice the additional Psalm given by the LXX., and called in the Vatican and Alexandrine MSS. Psalm 151. “This Psalm was written with David’s own hand (ἰδιόγραφος τοῦ Δαυὶδ), and beyond the number, when he fought with Goliath.

“I was little among my brethren, and the youngest in the house of my father; I kept my father’s sheep; my hands made an instrument of music (ὄργανον), my fingers tuned the psaltery. And who shall report it unto my Lord? He, the Lord Himself, will hearken unto me. He sent his messenger (ἄγγελον), and took me from my father’s sheep, and anointed me with the oil of his anointing. And my brethren were fair and tall, but the Lord was not pleased with them. I went out to meet the Philistine, and he cursed me by his idols; but I drew his own sword, and cut off his head, and took away the reproach from the children of Israel.”

WILLIAM J. DEANE.

FAITH NOT MERE ASSENT.

II.

HAVING shewn, in a previous article, that the primary and natural meaning of the term *faith*, and of its equivalents in the Hebrew, Greek, and other languages, is not assent but *trust*, we propose, in the next place, to shew by an exegetical inquiry that the intellectual theory is opposed to the prevailing Scriptural use of the term.

1. We appeal to the representations given of faith as a *general* religious principle.

Scripture contains no formal definition of faith. Being written not with a view to scientific precision, but for distinctly practical purposes, it gives no rigid unvarying defini-

tions even of its most important terms, such as God, Sin, Atonement, Justification, Repentance, but either assumes that they are already sufficiently understood, or describes them in popular and more or less metaphorical language. (a) The nearest approach to a strict definition of faith is Hebrews xi. 1, "*Faith is the substance of things hoped for, the evidence of things not seen.*" That this refers to faith in general is evident from the general character of the objects it is said to contemplate; *e.g.* the existence of God, his moral government, his creation of all things, his special words of promise and command; though the preceding context shews that the whole of this noble monograph on Faith was written to illustrate the nature and efficacy of that faith which is "unto the *saving* of the soul," and to enforce patient endurance in maintaining it under severe trial. In this verse the objects of faith are represented in a twofold aspect, as "things hoped for" and as "things not seen." The former includes only things future, the latter things past, present, and future. The former, however, involves the elements of desire and expectation, which are not necessarily contained in the latter; a consideration which goes far to establish our position, whatever the meaning we attach to *ὑπόστασις*. This term and *ἐλεγχος* are both remarkable as being, when taken literally, objective and not subjective in meaning. *Ὑπόστασις* means properly *substance*, that which stands under or underlies phenomena, a sense it bears in Chapter i. 3 of this Epistle, where Christ is called the express image of God's *person* (*ὑπόστασεως*), *i.e.* of his real and essential nature. If taken in this sense here, it will mean that faith is that which gives substance or reality to things hoped for, that by which we apprehend them as realities and not fictions or illusions, and even enjoy them as if already in possession of them. Sometimes, however, it means confidence, assurance, or confident expectation, as in Hebrews iii. 14, "holding fast the beginning of your *confi-*

dence," 2 Corinthians ix. 4 and xi. 17, where it is followed by *καυχήσεως*, "confidence of *boasting*," and (Septuagint) Ruth i. 12; Ezekiel xix. 5. This we take to be its signification here, as more natural in itself, and as preserving the symmetry of the two clauses. In the Revised Version it is *assurance*. *Ἐλεγχος* properly means *proof*, or evidence; but here it means either the act of bringing to the proof, *proving* (R.V.) or, more probably, a state of conviction like that produced by a process of proof. Conversely *πίστις*, which is properly subjective, is sometimes used in the objective sense of *proof*, or *ground of faith*, as in Acts xvii. 31 and *Arist. Rhet.*, i. c. 1. We have a somewhat similar use of *ἐλεγχος* in 2 Timothy iii. 16—"profitable for *reproof*." The two clauses then stand related thus: faith and its objects are viewed *generically* in the second, *specifically* in the first. "The conviction of things not seen" is faith in its widest reference; "the confident expectation of things hoped for" is faith in its more specific aspect, as referring to the promises of God. Faith, in the first place, is the mental eye which discerns unseen things, or apprehends them as *truly existing*; but, in the second place, it also apprehends them as *excellent and desirable*, as matters of Divine promise, so that the elements of desire, trust, and expectation, no less than conviction, enter into the idea of faith. It is not only belief in the existence of unseen realities and in the offer of unseen benefits, but it is, specifically, confident reliance on God for the fulfilment of his promise to bestow them. Had intellectual assent been all that this Writer intended to include, he would have lopped off the first limb of the definition and left us only with the second, though even this would still have suggested something more and deeper than assent to propositions, namely, certitude of *realities*, dealing not with notions, but with *things*. Now saving faith is just a particular case of faith viewed in its more specific aspect—it is confident reliance on God or Christ

for the promised blessings of salvation; and hence the relevance of this definition and what follows to the topic which directly suggested it. Should it be objected that this is to confound faith with hope, the answer is that while faith, strictly speaking, regards the person promising as its object, hope regards the thing promised. The two, no doubt, run into each other in practice, but they are clearly distinguishable in thought; and no less clearly does faith involve such an appreciation of the promised blessing and such confidence in the character and power of the promiser as the heart alone is capable of.

(b) Again, an examination of some actual instances of general faith, or the want of it, yields a similar result. If we take any of the first fourteen instances in which the word faith or its opposites are used in the New Testament, it will be found that in all of them the plain and natural import of the words is confidence or a want of confidence.¹ The first is Matthew vi. 30: "Wherefore if God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith?" In these words our Lord does not mean to ask the disciples, "Do you not admit that there is a God, that He is powerful and kind, and that He cares for you?" He assumes that they assent to these elementary truths; but what He means to say is—"Knowing and acknowledging the existence, power, goodness, and providential care of God, why do ye place so little confidence in Him?" In like manner, when, in Matthew viii. 26, He rebukes them in the storm—"Why are ye fearful, O ye of little faith?" He does not mean to put in question their orthodoxy, but their confidence in Himself and in the protecting care of God. And when He commended the faith of the centurion and of the Syro-Phœnician woman—a faith which, while it certainly *involved* saving faith, had special

¹ Matt. vi. 30; viii. 10, 13, 26; ix. 2, 22, 28, 29; xiii. 58; xiv. 31; xv. 28; xvi. 8; xvii. 17, 20.

reference to a temporal blessing, being what is called "the passive faith of miracles"—it was not so much their assent to any statement that He so highly eulogized as their strong confidence in Himself, especially in his boundless mercy and power. The woman's master-stroke of faith—"Truth, Lord: yet the dogs eat of the crumbs that fall from their masters' table"—was not the mere utterance of a cold intellectual assent to a great truth, but an expression of unwavering confidence in the all-embracing love and care of God, which secures a place and due provision for the humblest of his creatures.¹

The examples of faith in Hebrews xi. point to the same conclusion. When, *e.g.*, it is said that "by faith the Israelites passed through the Red Sea as by dry land," and that "by faith the walls of Jericho fell down," can this faith have been anything less than trust in the power and faithfulness of Him by whom they had been commanded to act as they did? Or, to take the case of Abraham, the great prototype of all the faithful, what else was it but confidence in the character of God, in his veracity, wisdom, power, and love, that led him to leave country, home, and kindred, and to set out on a long and perilous journey, not knowing whither he went? He no doubt assented to the truth of God's word, but he first trusted in God Himself: trust was the animating and informing principle of his belief, and it carried with it the spirit of submission and self-surrender.

It thus appears that faith, as a general religious principle, has for its object a personal God, and consists in confidence in his infinite greatness, goodness, and faithfulness. Schleiermacher² reduces religion ultimately to the feeling of absolute dependence on a power not ourselves, and not the finite world, and over which we have no power. The faith of Scripture is this vague feeling realizing itself as

¹ O'Brien: Sermon I.

² *Der Christliche Glaube*, sec. xxxii. 2.

trust in an infinitely powerful, righteous, and merciful Ruler.

2. But if faith as a general principle is trust, so also emphatically is saving faith. Confining our view to the New Testament, as having already said all that is necessary regarding the force of *he'emin*—

(a) We point, first, to the pregnant use of *πίστις* and *πιστεύειν* with *ἐν*, *ἐπὶ*, and *εἰς*, as emphasizing the idea of trust. While *πιστεύειν τινί* and *πίστις τινός*, or *περὶ τινός*, are the ordinary classical expressions, both verb and noun are frequently, though not always, used with these prepositions in the New Testament, as the verb sometimes, though rarely, is in the LXX.,¹ the preposition being probably a Hebraism corresponding with the *אֲחֵרֵי* after *he'emin*. II. *ἐν* is used in the exhortation, “Believe *in* the gospel”² (R.V.). This means more than to assent to it: it is to repose confidence *in* it; it is, according to Robinson, “to believe and embrace the glad tidings.” More frequently we find it used with Christ Himself as its object,³ which points still more emphatically to trust. “*Faith in his blood*”⁴ could only mean trust in his propitiation, though the Revisers are probably right in detaching “*in his blood*” from “*faith*,” and connecting it with “*propitiation*.” II. *ἐπὶ*, to believe *on* or *upon*, points still more significantly to the idea of reliance. It is used chiefly in the Acts and Pauline epistles,⁵ its object in every case being *Christ* Himself, except twice where it is *God*.⁶ In all these passages the idea is unmistakably conveyed of trust or reliance upon Christ or God for salvation. To believe *upon* Christ is surely much more than to believe this, that, and the other thing *about* Him. What can believing *on* (*ἐπὶ*) the stone of stumbling mean, except reposing

¹ Ps. lxxviii. 22.

² Mark i. 15.

³ John iii. 15; Gal. iii. 26; Eph. i. 13, 15; Col. i. 4.

⁴ Rom. iii. 25.

⁵ With the *dative* in Rom. ix. 33; 1 Tim. i. 16: with the *accusative* in Acts ix. 42; xi. 17; xvi. 31; xxii. 19; Rom. iv. 5, 24.

⁶ Rom. iv. 5, 24.

and relying on Christ, as the stones of a building rest upon, and are sustained by, the foundation-stone? *Π. εἰς* is the favourite expression of John,¹ though it also occurs elsewhere.² It is generally used with *Christ* as its object, but sometimes with his *name*. It conveys the idea of the movement of the soul *towards* Christ, or the attaching of one's self to Him as a disciple and follower, adhering or surrendering one's self to Him either as witness for the truth, or as the Son of God, or generally as Saviour, as the case may be. The allusion to the brazen serpent in John iii. 15 defines the attitude of *π. εἰς* as that of wistful trustful expectation. We have only to contrast the saying in John xiv. 1, "Ye believe in (*εἰς*) God, believe also in (*εἰς*) me," with that in xiv. 11, "Believe me (*μοι*) that I am in the Father and the Father in me," to see the marked difference between the full conception of faith as a believing in God or Christ, and the partial notion of it as a simple belief of his testimony. It seems an arbitrary dilution of the meaning of John xiv. 1 on the part of Weiss,³ when, in his exposition of the Johannean view of faith, which he regards as mainly conviction of the truth of testimony, he reads the *π. εἰς* exclusively in the light of the "*I would have told you*," in ver. 2. Scarcely less arbitrary is his interpretation of chap. ix. 35-38, and his application of it as the key to all similar passages. Even if *πιστεύω* in ver. 38 refers to Christ's testimony, in ver. 37, the difference between this absolute use of the word, and the *πιστ. εἰς* of vers. 35, 36, is not without significance. But we rather think its object is Christ Himself. Even when *π. εἰς* is followed by *μαρτυρίαν* (1 John v. 10), believing *on* the testimony seems to express more than bare assent to it; namely, *leaning on* it, or *surrendering* one's self

¹ John i. 12; ii. 11; iii. 15, 16; ix. 35-38; xiv. 1, etc.

² Acts x. 43; xx. 21; Phil. i. 29; Col. ii. 5.

³ *Biblical Theology of the New Testament*, vol. ii. p. 364, note 2.

to it. According to Winer, π. εἰς or ἐπί is "to resign one's self to any one as a believer in him, to profess one's self a believer in one, *fide se ad aliquem applicare*." ¹

(b) We point to certain passages in which *saving faith* and *hope* are used interchangeably with each other. In Ephesians i. 12, 13 they are associated in a manner significant of the closest correspondence: "that we should be to the praise of his glory, who first *trusted* in (προηλπικότας ἐν, Revised Version, 'who had before *hoped* in') Christ, in whom ye also, after that ye heard the word of truth, the gospel of your salvation, in whom having also *believed* (ἐν ᾧ καὶ πιστεύσαντες) ye were sealed with the Holy Spirit of promise." Here the "*ye* also having *believed*" is the exact counterpart of the "*we* who had before *hoped*," the one verb being exegetical of the other, and *trust* being the intermediate reconciling term. A parallel passage is 1 Timothy iv. 10, "We *trust* (ἠλπίκαμεν, Revised Version, 'have our *hope* set on') the living God, who is the Saviour of all men, specially of them that *believe* (πιστῶν)." And the statements in Romans viii. 24, "We were (not *are*) saved by hope," and chap. xv. 12, "On him shall the Gentiles hope" (Revised Version), can only be reconciled satisfactorily with the doctrine of salvation by faith, by regarding faith as containing the element of *trust*.

(c) The fiduciary character of faith is brought out in 2 Timothy i. 12, "I know whom I have believed (ᾧ πεπίστευκα), and I am persuaded that he is able to keep that which I have committed (τὴν παραθήκην μου, lit. my deposit) to him against that day." The committing of himself to Christ is obviously intended to explain what the Apostle had done when he believed in Him, shewing that in his view faith was, not only a conviction of Christ's ability to save, but an act of self-surrendering trust.

(d) And further, the familiar representations of faith as a

¹ *Grammar of New Testament Diction*, 6th ed., p. 226. See also Robinson.

coming¹ to Christ, as a *fleeing*² or *running*³ to Him for *refuge*, forcibly indicate the active and trustful attitude of the soul in believing, its energetic trust in Christ for mercy and salvation.

Weiss, we may here observe, to whose account of John's conception of faith we have objected, emphatically maintains that the Pauline conception, especially in connexion with the doctrine of justification, is trust, firm reliance on the salvation proclaimed in the gospel.⁴

3. But our main contention here is, that the proper object of saving faith is not a truth, but a *person*; namely, *Christ Himself*, or *God in Christ*. The passages in which it is so represented are too numerous to require citation. They occur with special frequency in the writings of John, but they abound elsewhere. No expression is more familiar to the reader of the New Testament than that of believing in or on Christ. The prevailing reference of faith is not to a proposition, but to a person; not to a testimony, but to the testifier or the testified to; not to the doctrine of atonement, or of the resurrection, or of justification, but to the person of Him who died and rose again, and who is the end of the law for righteousness to every one that believeth. It is true that God is sometimes represented as the object of saving faith, especially in the writings of Paul, as, *e.g.* throughout Romans iv., where faith is described as believing "on him that justifieth the ungodly," and again "on him that raised up Jesus from the dead."⁵ But this does not affect our present argument, first, because it turns upon the personal reference of faith, and holds good equally whether the reference is to Christ or to God; and secondly, because the reference in these passages is to God *in and through Christ*, either as speaking through Christ's words, or as re-

¹ Matt. xi. 28; 1 Pet. ii. 4, 6; John v. 40; vi. 44; vii. 37; Rev. xxii. 17.

² Heb. vii. 18.

³ Prov. xviii. 10.

⁴ Vol. i. p. 444.

⁵ Rom. iv. 3, 5, 17, 24; Tit. iii. 8.

vealing Himself in Christ's life, or as exerting his almighty power, vindicating his righteousness, and unfolding his redemptive purposes in Christ's death and resurrection. Christ and his Father are one. It is also admitted that there are many other passages in which saving faith has for its object propositions or statements of truth. We read of "believing the gospel,"¹ "believing" and "belief" "of the truth,"² "believing the testimony which God testified of his Son,"³ "believing that Jesus is the Son of God,"⁴ "that God raised him from the dead,"⁵ "that he died and rose again."⁶ In these passages the object of saving faith is truth or testimony, and therefore acknowledgment of the truth is the special aspect under which faith is viewed. But as the passages in which faith terminates on Christ are more numerous than those in which it terminates on truth, it is sounder exegesis to interpret the latter by the former than *vice versa*. It is more probable that in the fewer passages the part is used for the whole than that in the many the whole is used for the part. Even if faith literally and strictly meant mere assent, it would not follow that it could mean nothing more. By metonymy, to "*hear*" or "*hearken*" is often used for to *obey*, attentive hearing being regarded as the necessary antecedent to obedience, or as a necessary part of it; and it would be almost as reasonable to insist on a literal interpretation in the one case as in the other, as reasonable to conclude that obedience must be nothing more than hearing or attending, as that faith must be mere assent. In either case the meaning must be determined by the nature of the object *hearkened* or *assented* to, and the claims it makes. Belief may have the more restricted meaning when the truth believed is such as appeals only to the understanding; but when, as in the case of the gospel, the truth is such as powerfully addresses itself to the

¹ Mark i. 15.² Thess. ii. 12, 13.³ 1 John v. 10.⁴ John xi. 27, etc.⁵ Rom. x. 9.⁶ 1 Thess. iv. 14.

needs and affections of the heart, then the term "believe" may reasonably be interpreted so as to include the whole mental act or exercise involved in the acceptance of such a revelation. The content of belief must in any particular instance be determined by the nature and content of its object. And as its object here is truth regarding the person, character, and work of Christ, the faith which fully accepts this truth is a faith which in its very exercise necessarily passes over and terminates on Him.

It is a distinguishing characteristic of the gospel that its Author is at the same time its theme. Other systems of belief may for the most part be taught and accepted without much reference to their founders, and especially without a personal attitude or relation being assumed towards them. Faith in Confucianism, or Mohammedanism, or Judaism, or Stoicism is clearly separable from personal faith in Confucius, or Mohammed, or Moses, or Zeno. The truths of physical science may be grasped and applied without a knowledge of the person of Newton or of Faraday; and those of political economy without a memoir of Adam Smith. There is no doubt a natural desire to know something about the personal character and life of such men, and therefore their biography usually accompanies their works. But in the gospel it is the memoir itself that constitutes the grand discovery. It is in the person and life of Christ that the gem of Christianity is set. Christianity does not merely say, Here is a system of truth which Christ has revealed, but rather, Here is a person regarding whom the most momentous truths and facts have been made known. It exhibits Christ, not merely as the Revealer of truth, but as Himself the Revelation of God; and all the truth it teaches is truth as it is in Jesus. It is not a mere system of abstract doctrine or speculation regarding God, virtue, and immortality; it is not a mere moral ideal or pattern outlined and manufactured in heaven and sent

ready made to earth ; still less is it a mere poetic mythus created by the heated imagination of an adoring Church, mistaking for realities the floating spectra of its own illusions. It comes to us enshrined in an actual historical personality, and in a series of palpable and well attested facts ; in the person, character, life, and work of an historic Christ, of whom it could once be said by living men, " And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." ¹ All Christian truth, therefore, is " Christocentric," as it has been aptly described ; it all centres in Him. Is it the truth about God ? He Himself said, " He that hath seen me hath seen the Father." ² Is it the truth about man ? He is " the Son of man." Is it the truth about salvation, atonement, justification, sanctification, and redemption ? He is Himself " the Way, the Truth, and the Life " ; ³ " the Lamb of God that taketh away the sin of the world " ; ⁴ our " Righteousness " ; ⁵ our " Sanctification," ⁵ the motive and model of all holiness and virtue ; and our " Redemption." ⁵ Is it the truth about the history and destiny of humanity ? He is Himself the philosophy of history—" the Messiah " of Israel—" the light which lighteth every man that cometh into the world " ⁶—the goal and the hope of humanity as He is its ground and root. ⁷ Is it the truth about immortality and resurrection ? He is Himself " the Resurrection and the Life " ; ⁸ and heaven has no need of any other light, because " the Lamb is the light thereof." ⁹ " Personality," says Bunsen, " is the lever of the world's history." ¹⁰ Of no one is this so true as it is of Jesus, whose divine-human personality is the omnipotent lever of the world's regeneration, and the cardinal principle of whose spiritual dynamics is *Faith in Himself* as the realized Ideal and divinely con-

¹ John i. 14.² John xiv. 9.³ John xiv. 6.⁴ John i. 29.⁵ 1 Cor. i. 30.⁶ John i. 9.⁷ John xii. 32 ; Eph. i. 10 ; Heb. ii. 6-9.⁸ John xi. 25.⁹ Rev. xii. 23.¹⁰ Flint's *Phil. of Hist.*, p. 559.

stituted Head of the kingdom of God, embodying its royalties of Truth, Righteousness, and Love in his own Person, and pre-eminently in his sacrifice, whereby all men are drawn unto Him, and through Him to the Father He represented and the eternal realities He enshrined.¹

But after all, it may be asked, Is it not the case that faith in Christ has often an explicit reference to belief of his *testimony*? and may it not therefore in every case be resolved into this? Now it may be admitted that this may in certain instances be the prominent reference, as in the "Believe me" of John xiv. 11; or in 1 John v. 10; or, though not so evidently, in the "I believe" of John ix. 38; or in the "Abram believed God" of Genesis xv. 6, quoted and commented on by Paul in Romans iv. 3: but it does not follow that it is the sole reference even in these passages, still less that it exhausts the full conception of faith in Christ. For (a) the idea not unfrequently conveyed by such passages is that his testimony or that of his Father is credited because He or his Father is already accepted as trustworthy. If the statement that "Abram believed God," is to be interpreted, "believed *God's promise*," his belief in the promise was grounded on or resulted from his trust in God Himself. Weiss himself admits that even in John's view the acceptance of Christ's person by the turning of the heart to Him in love is the presupposition of faith in his testimony. Then (b) Christ's testimony, as Weiss also allows, is self-testimony, and therefore faith in

¹ The impotence of mere ideas, as contrasted with the power of a living personal embodiment of them, is thus set forth by our great psychological novelist: "Ideas are often poor ghosts; our sun-filled eyes cannot discern them; they pass athwart us in their vapour, and cannot make themselves felt. But sometimes they are made flesh; they breathe upon us with warm breath, they touch us with soft responsive hands, they look at us with sad sincere eyes, and speak to us in appealing tones; they are clothed in a living human soul, with all its conflicts, its faith, and its love. Then their presence is a power, then they shake us like a passion, and we are drawn after them with gentle compulsion, as flame is drawn to flame."—*Scenes of Clerical Life*, p. 288.

it is necessarily faith in *Him*. If the idea of the *person* is resolved into that of the *testimony*, the latter resolves itself back into the former. So that whether assent is viewed in relation to its antecedent, or to its consequent, it resolves itself into faith in the *person*. It is difficult, however, to see how assent can be both the result and the condition of the acceptance of Christ's person, or how it can find for itself a separate place between such a pre-supposition and such a consequent. (c) Viewing the teaching of the New Testament as a whole, the reference to the person of Christ undoubtedly preponderates, as already observed, and therefore we must regard the testimony as the subsidiary though inseparable reference. And (d) there are certain representations given of faith which specially emphasize this personal reference. *Coming, fleeing, committing one's self*, already referred to as significant of *trust*, are equally significant of trust in Christ's person. But, besides these, two others may be instanced. First, it is expressly called a "*receiving*" of Christ,¹ by which is meant a receiving not merely of his testimony but of Himself, and that not as a prophet merely delivering a testimony, but chiefly as rightful Lord of God's heritage: "He came unto his own (*property*) and his own (*people*) received him not. But as many as received him" (*i.e.* in the character in which He came, not as prophet merely, but as Heir and Owner of God's kingdom), "to them gave he power to become the sons of God, even to them that believe on his name." Secondly, it is strikingly described by our Lord Himself as "*eating his flesh and drinking his blood.*"² That it is faith that is so described is evident from the fact that it is the express aim of the discourse, as indicated in ver. 29, to recommend faith, and from the fact that what is affirmed of eating is also affirmed of believing (cf. 40, 54). No doubt this language finds partial explana-

¹ John i. 12.

² John vi. 53.

tion when understood of Christ's words, those words or truths of his which, He said, were spirit and life; but this explanation does not exhibit the full strength of this most pregnant metaphor, which points, not only to Christ's words, but to Christ Himself as the object of faith, yea, to that which is most characteristic of Him, the most vital essential elements of his personality, his very flesh and life blood—his life, soul, and spirit—especially as given or poured out for the life of the world. Truth and knowledge, no doubt, are sometimes spoken of as food and drink to the mind, both in Scripture¹ and elsewhere;² but nowhere is the teacher himself said to be our food, still less to give us his flesh to eat and his blood to drink, except in the case of Christ. Were a teacher of virtue or of religion to inform his audience that it was necessary for them to eat his flesh and drink his blood, for his body was meat indeed and his blood was drink indeed, they would assuredly conclude that he was employing a most incongruous and offensive metaphor. But as used by Christ, such language is not felt to violate truth or propriety; and the reason is, because the substance of his teaching and the great object of saving faith is Himself, his person, character, life, and especially his sacrifice. The metaphor accordingly signalizes in the most striking manner the nature of faith as that which appropriates Christ Himself as the life and blessedness of the soul, which binds heart to heart, will to will, personality to personality, of believer and Redeemer, which receives and incorporates Christ into the inmost life and being, so as that Christ may be said to dwell in the believer's heart by faith, yea, to become his *alter ego*, his true and deepest self, "Not I, but Christ liveth in me."³

We have now shewn, by an examination of terms and

¹ Prov. ix. 1-5; Heb. v. 12; 1. Pet. ii. 2.

² Petronius (Arb. Sat.), c. 5. "Mæoniumque bibat felici pectore fontem, mox a Socratico plenus."

³ Gal. ii. 20.

passages, that the ruling Scriptural idea of faith corresponds with its primary and natural idea, namely, *trust*; that as a general religious principle it denotes *trust in God*, and that as saving faith it is *trust in Christ, or God in Christ*, based upon conviction of the truth, and carrying with it, by the nature of the case, the elements of personal union, appropriation, and self-surrender. Cremer is not far from the truth when he says: "Thus the New Testament conception of faith includes three elements, mutually connected and requisite, though according to circumstances sometimes one and sometimes another may be more prominent; viz. (1) a fully convinced acknowledgment of the revelation of grace; (2) a self-surrendering fellowship with and cleaving to Christ" (so especially in John); "and (3) a fully assured and unswerving confidence in the God of salvation, *i.e.* in Christ" (so especially Paul). "None of these elements is wholly ignored by any of the New Testament writers." If to these we add, as a fourth element, what Weiss regards as the characteristically Petrine and Hebrew conception, namely, obedience—not, indeed, the sum of all obedience, but the *spirit* of obedience—though this is perhaps involved in Cremer's (2), we shall probably be in possession of the complete Scriptural idea of saving faith.

ROBERT WHYTE.

THE HARVEST CART :

OR, THE ORACLE OF AMOS AGAINST ISRAEL.

AMOS II. 6-16.

AMOS, as he himself tells us (Chap. vii. 14), was a poor and unlearned shepherd, who had much ado to earn his daily bread. And, happily, when God speaks through a shepherd, He speaks *like* a shepherd, just as when He speaks by a sage, He speaks like a sage : for thus the revelation of his high Will is brought home to all sorts and conditions of men, from the most rustic to the most refined.

All the prophets publish the same law, proclaim the same gospel ; but each is left to clothe it in the words and images natural and familiar to his own mind ; in order that both law and gospel may be made known, by many minds, to many men.

The law common to all the prophets was, that men were bound to do that which was good and right in the sight of God, and would discover that they were bound to do it, not only by the response of conscience to his commandments, but also by the rewards which waited on obedience and the punishments by which disobedience was avenged. The gospel common to them all was, that God was the Father of men, felt toward them as the fathers of their flesh felt for *their* children—rejoicing in their well doing, saddened by their faults and sins ; seeking in and through all their changes of mood and posture, and the corresponding changes which these induced in Him, to redeem them from their sins and raise them to their proper blessedness ; not alienated from them even by their worst offences, not

hating even when He corrected them, but aiming and desiring by his very punishments to draw them to the love and obedience of his good will.

Amos, the shepherd, held this gospel as firmly, and loved the God who gave it as sincerely, as any of the goodly fellowship; but he could only preach it in his own rustic way. And as the Israelites were mainly small farmers and husbandmen, peasant proprietors, who sat under *their own* vines and their own fig trees, it was well that he should preach it thus, since they were the more likely to take his meaning and to remember his words. A man of more culture and refinement might have scrupled to compare the Almighty Ruler of the Universe to a harvest cart, groaning under its burden of sheaves (Verse 13, which I take to be the dominant verse of this remarkable passage); and if God had deigned to speak to them by none but sages, or statesmen, or scribes, they would probably have lost this expressive image; and we should have shared their loss. But Amos did not scruple to use this homely telling figure. And hence the Jews, so often as they saw and heard the rude Eastern cart, with its wooden axles and solid wheels of wood, swaying and groaning and shrieking under its weight of sheaves, as it was driven across the uneven stubbles, were reminded in a very natural yet striking way, of the Divine sorrow, the Divine oppression, under the burden of their transgressions.

Critics may complain of the figure as rude and unworthy of its theme, and of the conceptions of the Deity which it implies as barbarous and anthropomorphic; and even learned and devout scholars may do a little violence to the laws of Hebrew grammar and construction rather than admit that so human a conception of God is here presented to us.¹ But to as many of us as believe that we touch our

¹ The marginal reading supplies an illustration, and suggests that what the Prophet meant was that Jehovah would crush Israel for their sins, as the

highest conception of God when we think of Him as our Father in heaven—as rejoicing, therefore when we rejoice, afflicted in all our afflictions, and as only chastening us “as a man chasteneth his son”¹—it is a very true and impressive figure, and conveys a very true and pathetic conception. For which of us that is a father has not gone with a dull and heavy pain at his heart when he has discovered—if indeed so dreadful a discovery has amazed us—that a child of ours has proved untrue to all his training, and fallen into the very vices which we most hate? Which of us, exempt from so heavy a trial as yet, does not feel that should it fall on us, were one of our boys or girls to “go to the bad” and drag our untarnished name through the mire,² all our life would be darkened, and a burden be laid upon us such as we could very hardly bear? Our love might turn to pity; but our very pity would be embittered by shame. We might still do all we could to recover the outcast; but all our pride in him, or her, would be gone, and our hearts would be the sadder and the less hopeful as long as we lived.

“Like as a father pitieth his children, so the Lord pitieth” us. Must He not, then, if there be any truth in this figure of the Divine fatherhood, be burdened by our sins, the sins by which we “profane his holy name?” Do we not too often, and too carelessly, cast even this burden upon Him, and expect Him to bear it for us—*his* care being the heavier the less *we* care for our transgressions? Ought we not to find a very moving pathos in this appeal to his sinful and disobedient children: “*Lo, I am pressed under you like as a cart is pressed that is full*” (“as full as it will

heavily-laden harvest cart presses the ground,—a reading which both violates the Hebrew idiom and strains the whole tone of the passage. See the admirable, though brief, discussion of this verse, by R. Gandell, M.A., Laudian Professor of Arabic, in *The Speaker's Commentary*, Vol. vi. pp. 530, 531.

¹ Deuteronomy, viii. 5,—a lovely verse.

² Mark the phrase “to profane my holy name” in Verse 7.

hold," the idiom implies) of *sheaves*"? Which of us, did we hear Him thus bemoaning Himself under the burden of our sins, would not pause, and think, and perhaps amend? And why should we not hear Him groaning thus? For what after all is this expressive figure but a picturesque rendering of the complaint, the charge, "Ye have *wearied* me with your iniquities," which the prophets repeat again and again?¹

More sins are wrought from want of thought than from want of heart. It is mainly because we are so thoughtless that we violate the pure and kindly will of our Father in heaven, just as it is mainly through *their* thoughtlessness, because they do not know how much they hurt us, that our children break the laws and rules intended for their good. And, therefore, it is well that the Bible should contain these pathetic appeals to our love and reverence; and that we should be reminded how much we pain the Father of our spirits whenever we wrong our own souls.

But when we are brought to a stand by such words as these, and compelled to reflect on what they mean, we may still only too easily miss, or evade, their force. Sin is wrong, we admit; it is the transgression of a law which we ought to obey, if for no higher reason, yet for this, that only by obedience to it can we rise to our proper perfection and blessedness. And the fear of offending and grieving our Father in heaven, by failing in our duty to Him, to ourselves, and our neighbour, is, or should be, as we also confess, a very potent motive to obedience.

All this we may sincerely admit and feel; while, nevertheless, for want of due reflection on what sin is, we may still offend Him, still injure and degrade ourselves, without being fully conscious of what we do. For we are very prone to conceive of sin as something mystical, something

¹ See Isaiah i. 14; vii. 13; xliii. 24; Malachi ii. 17. Comp. Jeremiah xxxi. 18-21.

purely religious and spiritual ; as having little to do with our daily tasks and duties, but occupied mainly with the mysterious recesses and movements of our interior life. Of course I do not mean that we are any of us so ignorant and ill-instructed as to formally deny the ethical character of sin ; but I do mean that, practically, the word Sin calls up in many of our minds ideas of a very hazy and indefinite kind ; that, when we hear it, we think rather of failures in worship and in our inner religious life than of our failures in the plain moral duties of the home and the marketplace. And hence many a man who daily confesses himself to be a " miserable offender " would be shocked and indignant were we to infer from this confession that, in the plain and beaten way of daily business and daily duty, he was every day breaking moral laws which he is bound to obey.

It will be wholesome, therefore, for us to consider what were the sins by which God complains that the men of Israel were afflicting and burdening his heart, so that He was pressed under them like as a cart is pressed that is full of sheaves.

And there is no difficulty in recovering them. The Prophet tells us in so many words that there were three, nay, four, transgressions by which they grieved God ; and in no one of them is there any touch of mysticism or inwardness ; they are all obvious and common sins against the moral code.

Their first transgression was an unjust administration, or an unjust use, of the law. They " sold the righteous for money, and the poor for a pair of sandals " (Verse 6) ; that is to say, they either bribed the judges to condemn innocent men as guilty of the crimes of which they accused them, and to sell a poor man who was in their debt in order to gratify themselves with a new pair of sandals ; or they availed themselves of the debased law and custom of the time to sell into slavery men whom, as their brethren, they

were forbidden to enslave by the law of God, men who were poor or insolvent by no fault of their own, in order to secure the comforts or luxuries which they desired. And if any of us should take advantage of English laws and customs—laws of the realm or customs of the market—or of our own superior wealth, or of his necessities, to do a neighbour wrong, to bring him into bondage to Want, Penury, Fear, we should become guilty of the very sin condemned in them.

Their second transgression was their open and high-handed oppression of the pious and meek. “They bent the way of the meek, and panted after dust of the earth on the head of the poor” (Verse 7) : that is to say, they laid traps for those who were of a quiet and modest spirit, nay, wove traps for the meek out of their very meekness, and could not rest till they had reduced the poor—poor in spirit as well as in means—to a misery so abject as that they scattered dust on their heads—the common sign of Eastern mourning and lamentation. And we should become partakers in this sin were we to make our market of the innocent and gentle, to turn their very innocence and gentleness against them; were we to resent the carriage of men who are more faithful to their convictions, to their law and religion, than we are to our own, or to wrong any good man because we know he will not requite evil with evil.

Their third offence—“O, it was rank, and smelt to Heaven!”—was the shameless immorality of which the Prophet gives a shocking instance in Verse 7, and of which we might find only too many instances equally shocking in our own streets and slums; of which indeed we lately had a shocking public and well-known illustration, as if to warn us that no eminence of position, no gravity of office, no reputation for virtue and religion, is a sufficient defence against the vulgarest solicitations of the flesh, that on this

side of our nature we all stand perilously open to temptation.

Their fourth transgression was that they made Religion itself a cloak for their disobedience and rapacity. According to the Hebrew law, if a poor man were compelled to pledge his cloak or upper garment, it was to be returned to him before night came on (Exod. xxii. 25), and no such pledge was to be slept upon (Deut. xxiv. 12, 13). Yet they not only refused to return these pledged garments, not only slept on them, but used them as carpets on which they stretched themselves at their sacrificial feasts, and while they drank wine in the house of their God which they had purchased with the fines wrung from the necessities of the poor and miserable. In order to secure them, they carried their pledges into the very temples, and sought to hallow their usurious exactions by expending them in meat-offerings and drink-offerings which they shared with the ministers of the temple. And which of us has not heard of men who, while making a great show of godliness, have traded on their reputation of religion, hiding their frauds under that sacred cloak; and of men who have thought to condone their greed and avarice by making large gifts or leaving large bequests to charitable or religious institutions? Which of us is not aware that the very name of Religion has thus been brought into suspicion and contempt, inasmuch that if a bank is opened with prayer, or its manager is known to be a Sunday-school superintendent, all wary and experienced men of business instantly fight shy both of it and of him?

These were the sins under which the God of Israel groaned. And what we have to mark is that they were all quite common and vulgar sins, all open and notorious sins, the character of which no man could mistake who reflected on his ways. There was nothing inward, recondite, mystic about them. No thoughtful man will deny that the spiritual Faith under which we have been brought up has thrown

open a whole world of questions, doubts, apprehensions, at once more delicate and more difficult than any known to the Jewish age, or that these questions are of the gravest moment; such questions for example, as those which are suggested by the conflict in our minds between faith and scepticism, or such as relate to the sincerity, or the sufficiency, of our inward motives and affections. But questions of plain morality are anterior to all these, and have the first and most pressing claim upon us. No man is called, no man is competent, to deal with the delicate interior postures and balancings of the soul between opposed attractions, until he has mastered his ethical rudiments, and learned to apply the Christian law to the simple duties of daily life. Nor is any religion of any worth which is not the animating and inspiring motive of a pure morality. So long as we have not renounced the rude and obvious sins of which the Israelites were guilty; so long as we take advantage of our influence or our wealth to wrong our neighbours, even though it be in what we call "the honest way of trade" or "the usual course of business"; so long as we take advantage of his ignorance, or his innocence, to promote our own interests at the expense of his; so long as, under any veil of secrecy or on any plea of custom, we indulge the lusts of the flesh; so long as we hide our greed under the sacred cloak of religion, or seek to atone for it by liberal donations or liberal bequests, we need to be sent back from the study of all higher questions, to learn the very alphabet of morality.

One of the subtlest, yet most common, temptations to which we of the Church are exposed is precisely this: we are tempted to maintain our religion at the expense of our morality. Conscious, or half-conscious, that our life must not be too closely examined, that it will not meet the highest tests, we plunge eagerly into theological speculations and ecclesiastical controversies, or suffer a Sectarian fervour to mount and glow within us. Hence in past ages

many an eminent Churchman thought absolutely nothing wrong by which he could serve the interests or supposed interests of the Church, and would sanction any vice, any crime, by which these interests might be served. And hence we see many a man to-day who is proud to bear the Christian name, and is busily occupied in what he takes to be the service of Religion, whose tongue nevertheless is not true, nor his hands clean; who, in the conduct of his business, will permit himself to be as unjust and unfair, as selfish and grasping, as the law or the customs of the market will allow.

Now these are the men, and these the sins, under which God groans, under which He is pressed, like as a cart is pressed that is full of sheaves; for these are the sins which most of all profane his holy Name, and for which, in a very special sense, the world holds *Him* to be responsible.

Yet they are sins to which we all lie open, even the best of us. For it would be a fatal mistake to assume that only those are guilty of them who are animated, not by religion, but by that shallow pretentious religiosity which is at once the ape and the opposite of true Religion. Good men may and do deceive themselves, and sincere men fall into an unconscious insincerity. If we let Conscience speak, we shall *all* be compelled to confess that we are only too apt to take a selfish advantage both of our own influence, reputation, wealth (if we have any), and of our neighbour's ignorance or necessities; too apt to divorce our religion from the duties of our daily life and to serve our own interest at the cost of others.

And if we ask why these sins should be singled out as burdening and oppressing the heart of God, the answer of the Prophet is twofold. First of all, he tells us that these are the sins which profane the holy Name of God (Verse 7); which bring, as we have seen, his very character under suspicion, since men judge the Master by his servants, the

God by his worshippers. Or, to put the same thought in a more modern, a more tender and appealing, form; it is our very sins themselves which make Him groan—the baseness, the sadness, the misery of them. For what spectacle can be more offensive or more saddening to Him than to see his children, those who both acknowledge and claim Him for their Father, violating the law of righteousness and charity unconsciously, and therefore the more profoundly, and persuading themselves that they are serving Him by wronging their own souls?

And, again, he tells us that it is not only these sins by which we grieve the Father of our spirits, but also the miseries which we compel Him to inflict upon us in order that we may be chastened from our sins, the whips and scourges which by our offences we are preparing for our own backs. “Punishment is but *the other half* of sin.” By our sins, therefore, we are provoking, entailing, punishment. We are driving Him from his familiar work of mercy to his strange work of terror and rebuke. In Verses 14–16 the Prophet graphically describes the punishment by which the transgressions of Israel were to be scourged—a punishment which no swiftness of foot would enable them to outrun, no strength, no courage, enable them to turn aside: not an arbitrary, but a natural and inevitable punishment: for vice, injustice, hypocrisy, invariably and by a necessary law weaken a nation, and render it an easy prey to its foes.

But it is Verses 9–12 which import a special note of pathos into this Divine appeal. In the three previous Verses, the Prophet charges the men of Israel in the name of Jehovah with the three, nay, four transgressions for which He was about to visit and punish them. And now, over against these transgressions, Jehovah is portrayed as setting three, nay, four, of his mercies; and as so introducing them into his argument and appeal as to bring out

the full force of the contrast. His indictment is no sooner complete than He adds : "*And yet* I destroyed the Amorite before you, whose height was like the height of the cedars, and whose strength was like that of the oaks ; yea, I destroyed his fruit from above and his roots from beneath. *And yet* I brought you up from the land of Egypt, and led you forty years through the wilderness, to take possession of the land of the Amorite. *And yet* I raised up some of your sons as prophets, and some of your young men as Nazarites. Ah, is it not even so, O ye children of Israel !" Rendered thus, the very form of these words indicates the sorrowful and reproachful emotion, the wounded love, with which they are fraught. The pathetic iteration of the *And yet* with which the clauses commence, and the sigh or groan with which the passage concludes, can hardly fail to evoke a kindred and responsive emotion in every sensitive heart.

And, assuredly, when we turn from the form to the substance and intention of these Verses, they do not lose, but gain in power,—as a few words will suffice to indicate.

The earliest incident to which they refer, earliest in point of time, carries us back to the very inception of the national life. The whole history of Israel is coloured by the redemptive act with which it commenced,—its deliverance from the Egyptian house of bondage. Whether in chronicle or psalm, in prophetic homily or oracle, there is a perpetual allusion to the high hand and outstretched arm by which God broke their chains and brought them up out of Egypt, a perpetual appeal to that great deliverance as the strongest of all motives for obedience to his commandments, devotion to his service. Year by year, so often as he brought firstfruit or thankoffering to the Divine altar, every Israelite recited the simple but pregnant and musical formula : "A Syrian ready to perish was my father ; and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty, and populous : And

the Egyptians evil entreated us, and laid upon us hard bondage: And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our toils, and our oppression: And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: And he hath brought us into this place, and hath given us this land, a land that floweth with milk and honey" (Deut. xxvi. 5-9).

No fact was more familiar to them, or more deeply wrought into the national consciousness, than this. The barest allusion to it was instantly taken; and it was admitted to be a most potent motive for gratitude, obedience, and trust. When, therefore, the Prophet represented Jehovah as closing his enumeration of the transgressions of Israel with this reproachful "And yet,"—"*And yet* I brought you up from the land of Egypt, and led you forty years through the wilderness, to take possession of the land of the Amorite"—all who heard him would instantly feel the full force of the reproach. They would understand Him as contrasting his goodness to them with their disobedience to Him. And, not only so: they would also understand Him as contrasting his mercy to them with their unmercifulness to each other. They would catch the argument, charged with emotion, which was latent in the Divine appeal, and take Him to mean: "Was not I moved by your misery, by the wrongs and oppressions you suffered in Egypt, so moved that I came out of my place to avenge and deliver you. *And yet* you are inflicting a like misery on your very brethren, and oppressing one another even as the Egyptians oppressed your fathers."

The second mercy referred to in these Verses, second at least in point of time, was like unto the first, and conveyed a similar appeal. The Amorites were the great fighting clan of the hill country of Canaan, just as the Amalekites

were the great fighting clan of the Desert. And when the children of Israel had won their way through the perils and adventures of the Desert, and drew near to the promised land, their hearts fainted within them as they heard that they had still to encounter this fierce highland clan, under its renowned warrior-chiefs, Sihon of Heshbon and Og of Bashan. For they conceived of these highlanders very much as the feeble Egyptians now conceive of the Arabs of the Soudan, "the fierce mountaineers of the Red Sea littoral!" There were giants among them; therefore they were all giants, tall as cedars, strong as oaks, compared with whom *they* were but as "grasshoppers." And no doubt, all the exaggerations of fear apart, it was a most critical and perilous moment in their history. For, with this fierce military clan once swept out of their way, there was none left to bar their entrance into the goodly land; while, had they suffered defeat, the whole Arab race would probably have flung themselves upon them, and have hunted them down in the Wilderness. Happily for them, and for us, their victory was immediate and decisive; and, the Amorites being utterly broken and subdued, their road lay open before them, with none to make them afraid.

It is to this merciful intervention on their behalf in the hour of their utmost need—this "crowning mercy," as Cromwell would have called it—that Jehovah here refers: "*And yet* I smote the Amorites before you, smote them root and branch, although they seemed to you gigantic as the cedars, strong as the oaks." Nor would the appeal suggest only the great deliverance God had wrought for them. There were associations with the Amorites in the mind of every Israelite which would give it some such form as this:—"Did not I destroy the Amorites before you because the cup of their iniquity was full, and give you, called to be a holy people, the land which groaned under their unrighteous tyranny and unblushing vice? *And yet*

you are cherishing a greed as fierce as theirs, and indulging in the very vices for which they were destroyed ! ”

The third mercy referred to is a double mercy, and is really that by which the seed of Abraham was singled out and raised above the other races of men. When God had established them in the land promised to their fathers, He not only gave them a law by which their lives were to be ruled, and ordained priests to offer sacrifices for their sins ; He also gave them, in the prophets, examples of more than human wisdom ; and, in the Nazarites, examples of a more than legal righteousness : “ *And yet* I raised up some of your sons as prophets, and some of your young men as Nazarites.” By the prophets God had not only brought his law to bear on the duties of their daily life, and adapted it to every change in their outward and inward conditions ; He had also taught them a gospel of goodwill and peace, taught them that He was in very deed their Father as well as their Lord, that He both deserved and yearned for their love as well as for their obedience. By the Nazarites, He had convinced them, not alone that obedience to the law was possible, but that it might be voluntary and unforced ; nay, that a righteousness severer than that of the law might be attained : for the Nazarites were men who, besides yielding the law a direct obedience at every point, were moved by a strong inward impulse to dedicate themselves, freely, to the observance of vows by which they hoped to reach a more intimate communion with the Spirit of all holiness and to prepare themselves for a more perfect service, than the Law prescribed. Thus, living examples of Wisdom, Fidelity, and Righteousness, in the highest forms then conceivable, were set before them ; and in these examples, a standing invitation to that fear of the Lord which is at once the beginning of wisdom and the root of all holiness.

And how had they responded to this gracious invitation ?

Instead of accepting it, and growing in the knowledge of God and in zeal for his service, they had attempted, not always in vain, to drag down these high examples to their own base level; giving the Nazarites wine to drink, simply because they had vowed to drink no wine; and bidding the prophets, "Prophesy not," *i.e.* urging them to be untrue to the very function to which they were called. Instead of profiting by the mercies of God, they had obscured them to their own hurt. Instead of following the good examples He had sent them,—with that strange restless malignity which may be often seen in the profligate and disobedient, they had set themselves to corrupt these patterns of all piety, to make them as wicked and as miserable as themselves.

I need not labour to shew what added force and pathos this contrast between the mercies of God and the transgressions of men throws into the Divine complaint: "Behold, I am pressed under you like as a cart is pressed that is full of sheaves," for, with this contrast once before us, we cannot but feel for ourselves that the Divine appeal sounds like a cry from "the depths of some Divine despair." It is as though the heart of the heavenly Father were fairly breaking under the burden imposed upon it by the sins and consequent miseries of his prodigal and disobedient children; as if, after having lavished such mercies and means of grace upon them, He were driven to conclude that He could do nothing more to recover them to a better mind, that the last resource of his love had been lavished on them in vain; as if He *must* give them up, and yet *cannot bear* to give them up.

That man is not to be envied who can at all enter into the meaning of such an appeal as this without being moved by it,—an appeal which must be true to the facts of the case if there is any truth in the tragedy of the Cross. For we have only to change the form of the appeal, only to

adapt it to our own history and conditions, and, lo, it is made to us, as well as to the sinners of Israel. "Have we not all one Father?" And is not the contrast between his mercies and our sins at least as sharp and strong in our case as it was in theirs? Has not God wrought redemption *for us*,—a greater redemption from a harder bondage than that of Egypt? Has He not brought us, in the face of many perils and many enemies, into the kingdom of his dear Son? Has He not given us examples of Wisdom and Righteousness more, and more honourable, than He gave to the Jews? *And yet* have we not often rebelled and transgressed against Him, abusing *our* mercies to our hurt, violating the very law of love and liberty, priding ourselves, like the Jews, on advantages which yet we have flung away, pluming ourselves on a superiority of privilege and standing which yet has not availed to save us from the most common vices, the most vulgar sins?

For, that we may not miss the force of this appeal, and lose ourselves in a vague general confession of guilt, we must once more remember that the transgressions which God here contrasts with his mercies and gifts are not those inward and mystic offences, those delicate failures in spiritual motive and affection, or that falling short of an ideal perfection, over which even the holiest saints must grieve, and which it takes the eye of a saint to detect. They are, on the contrary, the open, gross, and palpable sins—the worldliness, the selfishness, the injustice, the dishonesty, the greed, the immorality, the hypocrisy—which every code and every conscience condemn. We must bear in mind that—still like the Jews—we may so dwell on our religious privileges and advantages as that we may turn even these into inducements, occasions, or a cloak, for the very sins by which we make our Father grieve. For even this warning cannot be unnecessary while there are those among us who have so profound a

sense of sin that they cheerfully doom their *neighbours* to an everlasting torment, for transgressions not half so hateful to the great Lord and Lover of men as their own lack of charity, lacking which even the most pious and zealous are but as sounding brass and a clanging cymbal; or while there are those who, loudly proclaiming their aspirations after a "higher life," fall into the most vulgar forms of vice: or while there are those who assume to be holier than others, and yet carry themselves as though God had sent his Son into the world not to save, but to condemn the world, and who actually see in their sins against truth and charity signs of grace rather than proof of an evil heart of unbelief: or while there are those who, though they take a prominent place in the Church, are nevertheless guilty of such breaches of the common laws of veracity, honesty, and neighbourly goodwill as even plain men of the world, who make no profession of religion, would not suffer themselves to commit.

It is against such sins as these, which bring dishonour on Religion, which alienate men from it, and lead men to suspect or reject it, that God Himself warns us from his Word. He tells us that they make Him groan, that they press like an intolerable burden on his heart. He appeals to the mercies He has shewn us, the gifts He has conferred upon us, the redemption He has wrought for us, the standing of favour and grace into which He has brought us, the great examples of Wisdom and Righteousness He has set before us: and by all these He beseeches us to test and examine ourselves, that we may learn wherein we have offended against Him, and that we may turn from our wickedness and live. Despite our manifold offences, He still acknowledges us for his children, and begs us to spare Him the pain of punishing us after our sins and rewarding us according to our iniquities.

And if any man, as he has considered this pathetic

appeal, has bethought him of his neighbour's sins rather than his own, and deems that it has no message for him, let him assuredly know and understand that *he* most of all needs to take home its warning, and to yield to its tender but weighty reproach.

S. Cox.

*THE JEWISH SABBATH AND THE LORD'S
DAY.*

NOT a few earnest Christians who have received in their own spiritual life manifold and infinite benefit from the rest and leisure of the Lord's Day, and have found in this benefit an indisputable proof of its Divine origin and authority, have yet been perplexed by the scanty references to the Lord's Day in the New Testament, by the somewhat unfavourable tone of nearly all the references there to the Sabbath, and especially by three passages bearing on the subject in the Epistles of St. Paul. The New Testament proofs of the permanent and universal design of the Day of Rest are few, and at first sight doubtful. On the other hand, in Romans xiv. 5 St. Paul treats it as matter of indifference whether we esteem one day above another or all days of equal value. In Colossians ii. 16 he forbids any one to pronounce sentence on his readers in the matter of the Sabbath, which he classes with distinctions of food, and calls a shadow of coming things. And that the Galatian Christians observed "days," a term which must include the weekly Sabbath and probably refers to it specially, aroused in the Apostle a dark fear lest his labours for them be in vain.¹ All this affords matter for investigation. I shall therefore discuss in this paper the

¹ See Galatians iv. 11.

meaning and purpose of the Lord's Day, and its relation to the Jewish Sabbath.

The word *Sabbath* is an English form of a Hebrew word denoting always a sacred rest. The corresponding verb denotes sometimes simply to cease or rest, as in Genesis viii. 22, "while the earth remaineth . . . day and night shall not *cease*," and Joshua v. 12, Jeremiah xxxi. 36, Proverbs xxii. 10, Job xxxii. 1, Nehemiah vi. 3; and sometimes to keep a sacred rest, as in Genesis ii. 2, "and he *kept Sabbath* on the seventh day from all his work which he did," and Exodus xvi. 30, xxiii. 12, xxxiv. 21, Leviticus xxiii. 32, xxv. 2.

Although there are several festal days in which "servile work" was forbidden, *e.g.* Leviticus xxiii. 7, 8, and in a few places, *e.g.* verses 11, 15, these seem to be called Sabbaths or are indisputably called (so ver. 24) by the cognate name Shabbathon, yet the weekly Sabbath and the Day of Atonement are raised above all other days as (vv. 3, 32) a cessation from all work and are designated by a special superlative name, "Sabbath of Sabbath-keeping," or "Rest of Resting," in A. V. "Sabbath of Rest." When not otherwise defined, the word *Sabbath* is a sufficient and frequent designation of the weekly rest. Thus the usage of words gives to the seventh day a unique place of honour among the many sacred days of the Law of Moses.

Amid various other ordinances, the weekly Sabbath is very conspicuous as being specially the sign of the Mosaic Covenant: so Exodus xxxi. 13, 16, 17, "to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever"; compare Ezekiel xx. 12. It thus takes in some sense the place of circumcision (Gen. xvii. 10-14) in the covenant with Abraham. The frequent and regular recurrence of the weekly rest made it a very appropriate test and visible expression of loyalty to the covenant with God.

Still further is the weekly Sabbath raised above all other ritual prescriptions by its place in the Decalogue among commandments valid every one for all time and all men; and by being based in the Decalogue and in Genesis ii. 3 and Exodus xxxi. 17 upon God's work in creation. Of the close relation of the Sabbath to moral precepts, we have remarkable proof in Isaiah lvi. 1-6: "Blessed is the man . . . that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil"; and much in the same strain.

That the weekly rest was ordained before Moses, is not proved by Genesis ii. 3; for even after a lapse of time an institution may have been ordained to commemorate a by-gone event. Nor is it disproved by Ezekiel xx. 10-12, "I caused them to go forth out of the land of Egypt and . . . gave them my Sabbaths to be a sign between me and them:" for an already existing institution might at the Exodus have been made by God a sign of the new covenant then given to Israel. That the princes of Israel in the wilderness (Exod. xvi. 22) did not understand the double supply of manna, suggests perhaps that the Sabbath was not then known to them. On the other hand, Genesis viii. 10, 12, "he stayed yet other seven days," and xxix. 27, "fulfil her week (or space of seven) . . . thou shalt serve with me yet seven other years," suggest that a period of seven days was already used as a division of time: and, although this does not imply a weekly day of sacred rest, the division of time into weeks is much more easy to understand if the weeks were separated by a sacred day. The word *remember* in Exodus xx. 8, if it is anything more than an emphatic form of the parallel phrase "keep the Sabbath day" in Deuteronomy iv. 12, refers doubtless to the institution of the Sabbath in Exodus xvi. 29, 30. Certainly it is no proof or suggestion that the Sabbath was ordained earlier than the departure from Egypt. Indeed,

taken together the above casual and uncertain notes have little weight as evidence either that the Sabbath was not, or was, ordained earlier than the Exodus. But the double supply of manna on the sixth day with no manna on the seventh, and the solemn ordinance of the Sabbath in Exodus xvi. 25-30 before the giving of the Decalogue, are additional marks of honour to the weekly Day of Rest.

The week itself was unknown to the early Greeks and Romans, and apparently to the heathen world generally. But that something like it was known to the Babylonians and Assyrians, is proved by a Babylonian calendar for a sacred month written in the Assyrian language, in which, amid sacrifices for other days, the 7th, 14th, 19th, 21st, and 28th days have a uniform description as "days unlawful to work on," and the king is forbidden to eat his ordinary food or change his dress or do his ordinary royal duties on them.¹ Since these were days of a lunar month, which contains 29½ days, they would not coincide with the Jewish Sabbath which is each seventh day all the year round, independently of the moon. But the similarity is worthy of notice. An Assyrian form of the word *Sabbath* has been found;² and is explained as "day of rest of heart." But it is not used in the calendar mentioned above. Other Babylonian inscriptions reveal the sacredness of the number seven.

Dion Cassius, who was born about A.D. 155, in Bithynia, states³ that in his day the division of time into weeks was universal, though not of early date among the Greeks and Romans, and that they received it from the Egyptians. But we have not, so far as I know, any reliable traces of a weekly day of rest among the Egyptians. And indeed the evidence of a weekly division of time earlier than the

¹ See Smith's *Chaldean Account of Genesis*, p. 89; *Records of the Past*, published by Bagster, vol. vii. p. 159; Schrader, *Keilschriften und A. T.*, 2nd ed., p. 18 ff.

² See *Records of the Past*, vol. vii. p. 157.

³ *Roman History*, bk. xxxvii. 16-18.

Christian era and outside Israel is at present very scanty and somewhat uncertain.

The early Christian writers assumed that the Sabbath did not exist before Moses. So, in the middle of the second century, Justin,¹ in argument with a Jew, says, referring to Adam, Abel, Enoch, and Melchizedec: "All these were just men and righteous in the sight of God without even keeping the Sabbath." And in the latter part of the same century, Irenæus, in his work *Against Heresies*,² writes: "Without circumcision, and without observance of the Sabbath, Abraham believed God and it was reckoned to him for righteousness." Probably these quotations represent the opinion of the Apostolic Church. But the distance of time and absence of independent sources of information deprive this opinion of any critical value.

The above fragmentary evidence leaves us unable to determine with confidence whether the Sabbath was earlier than the Mosaic Covenant. But the matter is unimportant. For, that the Jewish Sabbath rested on a basis broader than the Mosaic Covenant, is proved by its connexion with God's work at the Creation.

The importance of the Sabbath in the Old Covenant is attested by Jeremiah xvii. 21-27, *e.g.* "If ye diligently hearken unto me . . . to bring in no burden through the gates of this city on the Sabbath Day, to do no work therein; then shall there enter into the gates of this city kings and princes . . . and this city shall remain for ever." So also Ezekiel xx. 12; Nehemiah x. 31; xiii. 15. Its worth in the eyes of the more pious of the later Jews is seen in 1 Maccabees ii. 34: "They said, We will not go forth or perform the word of the king to defile the Sabbath day." Compare chapters i. 39; ii. 38, 41.

Yet that which to Israel of the Old Covenant was an obligatory mark of loyalty to God, was in the Gentile

¹ *Dialogue with Trypho*, chap. xix.

² Book iv. 2.

Christians of Galatia called by St. Paul (in Gal. iv. 9) a return to spiritual bondage. Indeed, the conspicuous position of the word "days," at the beginning of verse 10 suggests that their observance of the weekly Sabbath was a chief mark of the incipient apostasy which moved the Apostle to fear¹ that his labours among them would be in vain.

This fear is explained by St. Paul's foregoing argument. Doubtless the Galatian Christians were keeping the Jewish Sabbath as an essential condition of salvation. Now this was an acknowledgment that the Mosaic Law is still binding as a condition of the favour of God; so Galatians v. 3, "I protest again to every man receiving circumcision that he is a debtor to perform the whole Law." For the entire Law, including ritual and moral commands, was given by the same authority. And St. Paul has proved that the Law pronounces a universal curse, and, by commanding what none can perform, virtually excludes from the blessings promised to Abraham all those under its domain. Consequently, to assert the continued validity of the Law, was to close to all men the way of salvation. And this assertion was involved, as we have seen, in the observance by the Galatian Christians of the Jewish Sabbath. This observance of it was therefore utterly subversive of the Gospel proclaimed by Christ. Hence St. Paul's fear lest his labours in Galatia be in vain.

All this implies that, like the distinction of food,² so marked a feature of the Mosaic Covenant also, the command to keep sacred the seventh day was in some sense annulled by Christ, and that the great principle of Romans vi. 14, 1 Corinthians ix. 20, that we "are not under law but under grace," includes the Sabbath Law. This inference compels us to consider the relation of the Lord's Day to the Jewish Sabbath.

¹ Verse 11.

² Mark vii. 15, 19; Acts x. 15.

In marked contrast to the comparative disregard of the day so highly honoured in the Old Covenant, we find in the New Testament special honour paid to another day. On the day following the Jewish Sabbath Christ rose from the dead, and on the evening of the same day¹ appeared to the assembled disciples. On the same day of the next week² He appeared to them again; and on the same day six weeks later He founded his Church by pouring upon the assembled disciples the Holy Spirit. The infinite importance of these events gives to the first day of the week a glory never conferred on the seventh day.

Accordingly we find in Acts xx. 7 a Christian meeting on the first day of the week; and in 1 Corinthians xvi. 2, St. Paul prescribes it as the day for laying by money for a charitable purpose. In Revelation i. 10 we read of the Lord's Day, which is honoured by a special revelation to John. And the distinction already given to the first day of the week makes us quite certain that this was the Lord's Day.

All this is confirmed by early Christian writers. The lately discovered *Teaching of the Twelve Apostles*, written probably early in the second century, says in chapter 14: "Each Lord's Day come together and break bread and give thanks," *i.e.* celebrate the eucharist. So the Epistle of Barnabas, probably a few years later (chapter 15), "We keep the eighth day for gladness, in which Jesus rose from the dead." Justin writes in the middle of the same century (*First Apology*, chapter 67): "On what is called Sunday there is a coming together to one place of all who dwell in town or country, and the memoirs of the Apostles and the writings of the Prophets are read"; and says that this is followed by exhortation and the Lord's Supper, adding: "On Sunday we all make our common gathering since it is the first day in which God changed darkness and crude

¹ xx. 19.

² Verse 26.

matter and made the world ; and Jesus Christ our Saviour on the same day rose from the dead." A succession of later writers removes all doubt that the first day of the week was called the Lord's Day, and was a special day of worship in the early Church.

We have already seen that unique honour to one day of the week was a marked feature of the Old Covenant ; and that, by its reference to the work of Creation, and by its place in the Decalogue, the Jewish Sabbath rested on a basis broader than the Mosaic Law. We now find in the New Covenant still more conspicuous honour paid to one day of the week ; but not to the same day. The change of day marks a transition from the Old Covenant to the New. And the honour paid in each Covenant to one day in seven suggests that a common element underlies both days, and that the Lord's Day bears to the Jewish Sabbath a relation similar to that of the one Covenant to the other. That this is actually the case, is, I think, fully proved by the following considerations.

We find by experience that the weekly day of rest is of incalculable and many-sided benefit. The gain to the body of regular intervals of rest from the monotonous toil of daily life can never be estimated. Still more valuable is the leisure thus obtained, amid the imperious demands of the present life, for contemplation of the eternal realities of the life to come. Moreover the observance of this sacred rest in spite of these pressing cares is an acknowledgment, in view of many who through forgetfulness of God are slaves of the world around, of the greater importance of the world above us. Thus, like the Lord's Supper, the Lord's Day gives visible form to the service of God. Moreover, the observance by all Christians of the same day of rest renders united worship possible ; and makes the outward aspect of society a recognition of God. For these reasons (and they might be multiplied indefinitely, and they have much more

force than appears on the surface), were there no Divine obligation, it would be expedient for our highest interests to keep a frequent and regularly recurring day of rest, and that all Christians should keep the same day. This reveals the gain actually derived from the prevalent belief, whatever be its grounds, that the Day of Rest was ordained by God. Indeed, it is not easy to conceive how otherwise all Christians would agree to keep the same day. Consequently, either this belief is correct, or an error has been to the world an immense and manifold benefit. This benefit is an element of good in the Jewish Sabbath suitable to all nations and all ages.

These spiritual gains go a long way to prove the Divine origin of the Mosaic Covenant. Certainly, the teacher who gave to his nation an institution so rich in blessing for all mankind was indeed taught by God.

Admitting now the Divine origin of the Jewish Sabbath, and observing the immense gain to all men of a weekly day of sacred rest, we are irresistibly driven to infer that the rest ordained at Sinai was designed for all mankind ; or, in other words, that this gain is by Divine purpose. While enjoying the benefits of the Lord's Day we feel that these benefits are God's gift. And this wider purpose of the Day of Rest given to Israel is the easiest explanation of its place in the Decalogue and of its reference there to the Creation of the World. Indeed, we can well conceive that the great benefit it was designed to confer on Israel and on the world moved God to select the Sabbath, whether previously existing or not, as the special sign of the Mosaic Covenant. For, by thus selecting it He gave it a sure place in the national life.

If the above inference and explanation be correct, by keeping the Lord's Day we are doing the will of God and are receiving benefits designed by Him for us. To neglect it, is to trample under foot a precious and Divine gift. We

therefore keep the Lord's Day, not as a condition or means of the favour of God or under fear of penalty, but with gratitude for so great a gift, and desirous to obtain all the blessings it is designed to convey. And this desire will determine our mode of spending the sacred day.

In the above discussion we have left out of sight the symbolic significance which belongs to the Sabbath in common with the entire Mosaic ritual. This significance is embodied in the words "holy" and "sanctify," which are everywhere given to every part of that ritual. God claimed from Israel for Himself one tribe of twelve, one day of seven, and one tenth of all produce, in order to assert his universal ownership. He claims now, in the New Covenant, that every man be his servant and priest, that all our possessions be consecrated to Him, and every day and hour be spent for Him. To us, therefore, in the highest conceivable sense every day is Holy to the Lord. But this by no means lessens the benefit of separating, from the secular toil which forms so large a part of the work allotted to most of us by God, a portion of time for meditation and evangelical work. This separation of a part greatly aids us to spend our whole time for God.

We now understand in some measure the relation to Christianity of the Jewish Sabbath. Whenever instituted, it was commanded in the Law of Moses: and was made a sign, and a conspicuous feature, of the Old Covenant of works. Consequently, as commanded by God, it was binding on every Israelite under pain of God's displeasure. And they who sought salvation by law sought it in part by strict observance of the Sacred Day. This is the legal aspect of the Jewish Sabbath. Again, like the entire Mosaic ritual, the Sabbath was a symbol of the Christian life. In these two aspects, the legal and the symbolic, the Jewish Sabbath has passed away; or rather has attained its goal in the fuller revelation of the New Covenant. The "shadow of

the coming things,"¹ *i.e.* a figure of them in mere outline, has given place to "the body." Instead of one day sanctified for Jehovah, every day is now spent for Christ. The Law has led us to Christ.² And the Voice which once condemned us for past disobedience, and made the favour of God impossible by reason of our powerlessness to obey in the future, has been silenced by the Voice from the Cross. In these two senses the Law, even the Law of the Sabbath, is to us as completely a thing of the past as the schooling of our childhood.

But underneath the legal and symbolic aspects of the Sabbath, which pertained only to the Old Covenant, lay an element of universal and abiding value, *viz.* the manifold benefit of the weekly rest. To secure this benefit for Israel and through Israel for the world, God embodied the Sabbath in the Law and Ritual of the Old Covenant. And when the Old Covenant was superseded by the New, Christ secured for his Church the same advantage by paying special honour to the first day of the week. And the silent intimation thus given by the Master, his servants in all ages have followed. But, like everything in the Gospel, the Lord's Day is not so much a law as a free gift of God. While keeping it we think, not of the penalty of disobedience, but of the great benefits received thereby in the kind providence of God; and we spend the day, not according to a written prescription, but in such way as seems to us most conducive to our spiritual growth. Thus the Lord's Day is a Christian counterpart of the Jewish Sabbath, and differs from it only as the Gospel differs from the Law.

Similarly, as a visible embodiment of the truth that our salvation comes through the shed blood of the innocent, the Jewish sacrifices have in some sense a Christian counterpart in the Lord's Supper. And the rite of Infant Baptism, which is not enjoined expressly in the New Testament,

¹ Colossians ii. 17.

² Galatians iii. 4.

reproduces in the Christian Church, by recognizing the relation of little ones to the God of their fathers, a part of the spiritual significance of Circumcision.

We understand now St. Paul's indifference in Romans xiv. 5, whether we esteem one day above another or look upon all days as equal. Seen in the full light of the Gospel, all days are equal; for all are spent for Christ. And the service we render Him in the common duties of daily life is as precious in his sight as the meditation and evangelical activity of the Lord's Day. This is quite consistent with the consecration of one day in a week for the latter, and the equal consecration of six days for secular duties.

Nor is the absence from the New Testament of any express teaching about the relation of the Lord's Day to the Jewish Sabbath and the Fourth Commandment difficult to understand. Any such teaching in the Epistles of St. Paul would have blunted, by inevitable misinterpretation, his resistance to the advocates of the Mosaic Law as still binding on Christians. Abundant proofs of this relation were stored in the sacred Volume. The inference from these proofs was left to be observed, under the guidance of the Holy Spirit, in the later ages of the Church. And in the meantime, by Christ and by the Apostolic Church, a unique honour was paid to the first day of the week, which marked it out unmistakably as the Day of Days.

In exact accord with the above exposition is the usage of early Christian writers. The first day of the week is constantly called the Lord's Day, and spoken of as specially honoured and as the chosen day of Christian worship. But, so far as I know, not until the Council of Macon, A.D. 585, have we any hint of a transfer of the sacred rest from the seventh to the first day, or of obligation to keep the Lord's Day on the ground of the Fourth Commandment. Very interesting is Augustine's note on Psalm xci. 1, where he contrasts the Jews' Sabbath, which he says they waste in

bodily idleness, with the Christians' inward rest, which he calls the Sabbath of the heart. The whole note makes us almost certain that he did not look upon the Lord's Day as a Christian counterpart of the Jewish Sabbath. Equally interesting is a treatise of doubtful authorship and date on *The Sabbath and Circumcision* attributed to Athanasius, in which, although the Lord's Day is not called a Sabbath or placed in any relation to the Fourth Commandment, it is nevertheless shewn to stand in close relation to the Jewish Sabbath. The first Christian Emperor, Constantine, decreed, in A.D. 321, that all judges and people residing in cities rest from work, permitting on Sunday only agriculture. He thus recognized publicly the Day of Rest as a Christian institution.

But neither imperial decrees, nor a commandment of the ancient Law of God, nor tradition of the early Church, are needed by those who have experienced the great and various benefit of the rest and leisure of the Lord's Day. The greatness of the benefit is to them abundant and irresistible proof of the Divine origin and authority of the Christian Day of Rest.

JOSEPH AGAR BEET.

THE BOOK OF ISAIAH: CHAPTERS XL.-LXVI.

VI. THE SERVANT OF THE LORD.

THE passages cited in a former paper shew unmistakeably that the Prophet calls the "people" Israel the Servant of the Lord. He is not alone in this, for other prophets, presumably his predecessors, make use of the same phraseology. For example Jeremiah (Chap. xxx. 10), in language which might have found a place in this Prophet, writes: "Therefore fear thou not, O my servant Jacob, saith the

Lord; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid." And Ezekiel, promising the restoration of the people out of their captivity, says: "And they shall dwell in the land that I have given to my servant Jacob" (Chap. xxxvii. 21 *seq.*). We are here on sure ground. And it is altogether incredible that the same writer, in the same prophecy, should apply the same term to subjects altogether different. The idea expressed by the epithet "Servant of the Lord" must remain the same in all applications of it, and, this being the case, the subjects to whom the epithet is applied must all have an essential identity. It is, therefore, of extreme importance to make sure of what the idea is which the Prophet has before his mind when he uses the term "Servant of the Lord." A servant does not make himself servant, he is chosen or acquired by him whose servant he is; neither does he choose his own office or work, it is laid upon him by another. Hence the essential point in the idea of the Servant of the Lord, as the expression suggests, lies in the Divine operations in connexion with him and the Divine purpose in the use of him, not primarily in his own character. In any Old Testament writing this might be assumed to be true, but much more may it be assumed in a writer whose conceptions of God are so lofty as those of this prophet. These Divine operations and intentions are usually signalized where the Servant is mentioned, and they must be regarded as the ideas that enter into the general conception of the Servant. They were found to be the Divine "choice" or election, a choice irrevocable; the "calling" or "creation" of him by Jehovah; the putting of God's word in his mouth, or the more general "pouring out" his spirit upon him; and the purpose in view with him, namely that Jehovah may be "glorified" in him and

his praise shewn forth. This last is a thing of several sides ; for the glory of the Lord is not only shewn forth or revealed in the Servant himself ; he becomes the means of making Jehovah glorified among the nations. Now all these things are not consequences of the Servant's being so ; they constitute the analysis of the idea of Servant. And it will hardly be disputed that all these ideas were present to the Prophet's mind when he called Israel the Servant of the Lord. It is Israel as the subject of this irrevocable Divine choice and creation, as the recipient of this Divine endowment, and as the instrument of this Divine purpose, that is the Lord's Servant. It is not, in the first place, any character of Israel's own that makes it Servant, though naturally Israel should possess a character corresponding to these Divine properties, as they may be called, that belong to it. What this character is which Israel should bear the Prophet makes known to us in various ways ; for instance, negatively, when he chides the actual Israel and charges it with want of knowledge of God, with "deafness" and refusal to listen to his word and obey Him, and with "blindness" and inability to perceive the meaning of its sad history and the chastisements under which it suffered, or to see the Lord operating in behalf of its redemption in the great events going on around it ; and, positively, when he describes the Israel of the end : "Thy people shall be all righteous," "that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Chap. lx. 21 ; lxi. 3 ; comp. lxii. 2). It is just by this character of righteousness in his Servant that the Lord's "glory" is perceived and his praise shewn forth. Still even this character, though in one aspect considered due from Israel and its own, is, in another view, impressed upon it by the Lord, who blots out its iniquities and pours out his Spirit upon it, and whose glory, "rising" on Israel, makes it the light of the Gentiles (Chap. lx. 3, 4). And

thus even Israel's righteousness is drawn up among the other Divine determinations impressed on it, which taken together make up the conception of the Servant of the Lord.

Thus the idea of the Servant is that of a "people" chosen and created by Jehovah, having his word committed to it, and being the instrument of his purpose with the world, that all should know Him, and every knee bow to Him as God alone. Israel is the impersonation of this idea, not Israel of this or that age, but Israel of any age; for in every generation the idea becomes incarnate, though it is in Israel of the future that the idea shall be perfectly realized. This idea, not as a mere idea, but an idea incarnate, is so vividly seized by the Prophet that it becomes a real entity to his mind; he personifies it as an individual, calls it "Servant," appeals to it, apostrophizes it, encourages it with its glorious destiny, or upbraids it with its present imperfections. This tendency to idealize and personify is a characteristic of this Prophet's mind. Zion and Jerusalem are personified in the same way, and even Babylon (Chap. xlvii.). Perhaps the circumstances in which the Prophet found himself, the question whether these were real or only realized "in spirit," being left undecided, may in some measure account for his idealization of Israel. In his day the "people" Israel had no actual existence; it was a people robbed and spoiled, scattered to the winds of heaven; it existed only in idea, its place was only in the Divine mind and purpose; it was at present "not the people of God," it was only now again coming into being through the creative word of the returning God, "Comfort ye my people," and its time was in the future. However this be, there is surely nothing unnatural in the Prophet's method of thought. Could we not conceive a Christian orator, when addressing men bearing the Christian name, speaking of the "Church" in the same way? Might he not address his hearers as the

Church of God, elect, and having his Spirit among them, and his word committed to them, as upheld by the presence of the Lord even unto the end, who would present them to Himself a glorious Church when He came to be glorified in his saints; and might he not remind them, as the Church, of the double task lying before them, namely, to gather into one the *disjecta membra* of the house of God, and awaken in them the true spirit, and also to carry the truth to the nations that know not God? Such a general conception of the Church is precisely parallel to the Prophet's idea of the Servant of the Lord. The idea immediately suggests a double antithesis: one quite apparent, that between Israel the Servant and the heathen, the other that between the Servant and the scattered fragments of Israel itself, and those "which are called by the name of Israel . . . which swear by the name of the Lord, but not in truth, nor in righteousness" (Chap. xlviii. 1).

Though the various ideas of "election" and the like notified above enter into the conception of the Servant, the language of the Prophet indicates that, to his mind, the most important elements in the idea of the Servant were that the word of God was in his mouth, and his active use of this word. The conception of Israel as the Servant of Jehovah is closely connected with the Prophet's universalistic doctrine of God. As the God of Israel is Creator of the ends of the earth, He is related to all mankind. This relation must yet be known, the whole human family shall yet acknowledge Him as God alone, for his glory He will not give to another; and Israel is his servant in bringing forth the knowledge of Him to the Gentiles. This knowledge of Himself He has already communicated to Israel; it is his "word" in Israel; and this word is the instrument his Servant wields in his service. In the earlier prophets Israel is not yet conceived as the Servant of the Lord, because the history of the people had not brought

them face to face with the "world," in the shape of the universal empires of Assyria and Babylon. The scope of Jehovah's operations was limited to Israel itself, and the individual prophet was his "servant" to the people. But now the little circle of Israel's history has touched the great circumference of the history of the world, and the prophets are constrained to make wider applications of their doctrine of God. The scope of Jehovah's purpose embraces all the peoples of the earth, and Israel takes towards these peoples the place which the individual prophet held to itself; and, like the single prophet, it does so in virtue of the word of God which is in its mouth. The remarkable passage, Chapter li. 16, addressed to Israel, shews both how wide Jehovah's purpose is and what the force is which shall accomplish it: "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundation of the earth, and say unto Zion, Thou art my people." And a similar statement is made of the people (Chapter lix. 21): "This is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." This "word" is the instrument of Israel's power in the days of her restoration, to which the passage refers. Sometimes, indeed, the power seems to lie in the word of God itself, and not in Israel's use of it. In the very beginning of his address the Prophet said: "All flesh is grass, but the word of our God shall stand for ever;" and the beautiful passage, Chapter lv. 10-12 ascribes an efficiency to the word of God in virtue of which it realizes itself and his purposes: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so

shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it. For ye shall go forth with joy," etc. But everywhere the Servant is represented as realizing Jehovah's purpose through his word: "He shall bring forth right to the Gentiles . . . and the isles shall wait for his instruction" (Chap. xlii.); "the Lord hath made my mouth like a sharp sword" (Chap. xlix.); "the Lord hath given me the tongue of the disciples, that I should know how to speak a word in season to him that is weary" (Chap. l. 4); "By his knowledge shall my righteous servant justify many" (Chap. liii.). The Servant "opens blind eyes;" he is "the light of the Gentiles." The Prophet regards the knowledge of the true God as salvation; for want of this knowledge the heathen perish; this knowledge God has given to Israel and determined that Israel shall serve Him in making it the possession also of the world; and the time is at hand when this light of God shall envelope all Israel, restored from every land, and the Gentiles shall come to her light (Chap. lx.).

The other essential point in the conception of the Servant, his activity, is suggested by the word "servant" itself. And here the Prophet's personification of Israel differs from another of his personifications, Zion or Jerusalem (for there is no difference between these two, just as there is none between Israel and Jacob). The conception of the Servant Israel is that of a "people" in opposition to the other peoples of the world; the idea of Zion is rather that of a community inhabiting the holy hill and chosen land of the Lord. The one is, so to speak, masculine, active, and entrusted with a mission to the peoples; the Lord is the husband of the other, who is passive and recipient, and instead of executing any service among the nations is served by them—they bring back her sons in

their bosom and carry home her daughters upon their shoulders. The personification Israel, though said to be "loved" by Jehovah (Chap. xliii. 4), was a less suitable subject for pouring out all the floods of Jehovah's affection upon than Jerusalem, the daughter of Zion—a woman forsaken and grieved in spirit, even a wife of youth when she is cast off (Chap. liv. 6). But the two personifications are really identical, for as kings bow down before Zion with their faces to the earth, and lick the dust of her feet (Chap. xlix. 23), so before the Servant kings shall stand up, and princes shall worship (ver. 7; Chap. lii. 15); and the promise made to the Servant that he should be the light of the Gentiles is fulfilled in the restored Zion, to whose light the Gentiles come (Chap. lx.) And, what is not unworthy of attention, especially by those who find difficulty in conceiving how the Servant Israel could be called "a covenant of the people," Zion personified, *i.e.* the community, inhabitress of Zion, is distinguished from the individual members of the community, her sons and daughters. In the exquisite passage, Chapter xlix. 20, which is worth quoting if for no other reason than to correct the ordinary punctuation, it is said: "the children which thou shalt have after thou hast lost the other (*i.e.* the children of her time of restoration, the "other" having been lost by the Exile), shall say again in thine ears,

The place is too strait for me :

Give place to me that I may dwell.

Then shalt thou say in thine heart,

Who hath borne me these? seeing I lost my children and
was barren ;

An exile, and wandering to and fro,—and who brought up
these ?

Behold I was left alone—these, where were they ?

The Authorized Version entirely misses the pathos of Zion's words by translating, Who hath begotten me these? For

Zion does not enquire who is the father of the children whose number surprises her; she cannot believe that she herself is the mother of them. And there lingers still a flavour of prose even in Mr. Cheyne's note, who says that Zion "supposes that the new children are applying to be adopted by her." The children surely are Zion's own, as it is said: "Thy children make haste. . . . they come all unto thee. As I live, saith the Lord, thou shalt gird thyself with them like a bride"; they are the scattered sons whom kings shall bring home to her in their bosoms, as it is expressed in another passage: "Sing, O barren, that didst not bear. . . . for more are the children of the desolate than the children of the married wife" (Chap. liv. 1)—more are Zion's children now when restored after her desolation than were her children when married in her own land (Chap. lxii. 4) and no calamity had yet befallen her. The personification of the community as a mother is as old as Hosea; and if personified Zion be distinguished from her own members there is nothing strange in Israel personified being distinguished from Israelites, from the fragments of Israel scattered in every land—the tribes of Jacob and the preserved of Israel (Chap. xlix. 6).

The question, who is the Servant of the Lord in such Chapters as xlii., xlix., and lii.-liii.? has received many answers. The question as put by early Christian expositors took mainly this form: In whom have the features of the Servant in these chapters been seen in fact? And the unanimous answer was, In the Christian Messiah. And, indeed, when the question is put in this form, modern interpreters return the same answer, for no other can be given. This answer is not one based merely on the authority of the New Testament, and its application of several passages of these prophecies to Christ; it is an answer which any reader of the history of our Lord, who considers his spirit and methods and work, must give on

his own judgment; it was the answer which Christ's own consciousness gave, as when he read Chapter lxi. before the people in the Synagogue, and the answer given by his contemporaries. But the question put by modern historical exegesis is somewhat different, namely, What subject had the Prophet present to his own mind when speaking of the Servant in these chapters? This question does not take the place of the other question or supersede it; it is merely additional to it. The same interpreter may put both questions; and, while he can give the first but one answer, he may give the second an answer quite different; or various interpreters, while agreeing in their answer to the one question, may differ in their reply to the second. The basis of what is called Typology is the assumption that what was said by Old Testament writers, with Old Testament subjects in their mind, may only find its true fulfilment in Christ and the things of the New Testament. Consequently, to the second question various answers have been returned; such as, Israel according to its true idea, or, those in Israel true to its idea; the prophetic body, or, one of the prophets; an individual who was the "concentration of Israel," realizing in himself fully its idea in the mind and purpose of God. The opinion that the Prophet, when speaking of the Servant, had in his mind the prophetic body has little probability; it is based on the fact that the Servant has the "words" of Jehovah "in his mouth," and is endowed with his spirit; but both things are said numberless times of the people. It is thought by some that Chapter liii. is an elegy or oratory in connexion with some individual prophet; but even if it be, the author of these prophecies has adapted it to other uses; though it is probably true that many touches in his picture of the prophetic Servant were suggested by the labours and sufferings of prophetic men. The choice lies between the first and last suggestions, between Israel according to its idea

and an individual embodying in himself all the Divine determinations impressed on Israel; in other words, between a personification and a person, both of which, however, have identical attributes. A decision in such a case is difficult to give. The argument, urged by Delitzsch and others, that the descriptions in Chapters xlii., xlix. and others are plainly personal, has little value; for the more perfect a personification is the less possible is it to distinguish it from a person: and if the names Zion and Babylon did not suggest to us that they are personifications, we should take them for real women. It is not from the general character of these descriptions that any inference can be drawn; we must watch for any incidental allusions which may betray to us whether the Prophet be thinking of a person, or has a larger subject in his mind. The opinion that the Servant is an individual, the "concentration of Israel," is virtually a return to the Messianic interpretation, but in a form which shews the progress made by exegesis both in conscientiousness and consequential thought. The idea is gone for ever that a prophet may say any thing in any place, or that he may express totally different ideas by the same words, or use the same phraseology of subjects that have no connexion with one another. It is acknowledged that the idea expressed by the phrase "Servant of the Lord" must remain in all places of the prophecy the same, and that the subject also must everywhere be virtually one; so that if the term "Servant" (said first of Israel) be applied to an individual, it is applied to him because he is conceived of as the concentration of Israel. The conception of such an individual is wholly new in Prophecy, and is the creation of this profound Prophet. The conception was verified in the Messiah when He came; and, though it be a conception altogether different from the former Messianic conception of a King of the house of David, and, though probably the Prophet never brought the

two conceptions into connexion, the progress of history and revelation shewed how both coalesced in one Person and became the complements of one another. This is the sense in which those interpreters who find an individual in these prophecies under the name of the "Servant" are entitled to call the individual the Messiah. Various interpreters suggest different lines as those on which the Prophet's mind moved from the national conception of the Servant towards the individual. Delitzsch's figure of a pyramid is well known. According to this figure, the phenomenal or actual Israel forms the basis of the pyramid, Israel "according to the spirit" its middle section, while the apex is an individual in whom all the lines of Israel's endowment and destiny concentrate; and the Prophet's thought of the "Servant" moves upward and downward along these three sections, or contracts and expands according to them, each of them being named by him "Israel" and "Servant." This is very ingenious, and, perhaps, may be attractive to those whose "favourite science is the mathematical;" but this Prophet would probably have been unable to understand the figure if it had been set before him; and to impose ideas upon the Prophet's words which, however familiar to us, must have been entirely strange to him, is scarcely the way to reach his meaning. Such a contraction and expansion (Delitzsch calls it *systole* and *diastole*) of the idea of the Servant through *three* degrees is far from natural. That the Prophet should, at one time, speak of Israel according to its idea and God's purpose with it which it should yet fulfil; and, at another time, should speak of it as it actually presented itself to his eyes, very far from coming up to its ideal or being in a state to realize God's designs with it, was natural and according to the methods of human thought: but Delitzsch's construction seems to annihilate any idealization on the part of the Prophet, and to reduce his language to real descriptions of actual classes

and personages among the people. In a former paper it was remarked that the critical question of the age of these prophecies did not greatly affect the exposition of them. The question of the age of the Author has however some bearing on the enquiry whether the Servant was in his view a person. If Isaiah was the Author, he might have looked forward to such a person in the future, placing him in connexion with the Exile; but, if the Prophet was himself a contemporary of the Exile, the Servant cannot have been an individual; for, otherwise, the Prophet would have been acquainted with him, as there is no doubt that he places the Servant in the circumstances of the Exile, and makes Israel restored look back to his sufferings during this period (Chap. liii.). No one will say that the Prophet's language regarding the Servant is easy to explain; the most that can be said is that it is more naturally to be explained on one hypothesis than on another.

A few verses may be quoted from Chapters xlii. and xlix., which apart from Chapter liii. contain the Prophet's principal statements regarding the Servant. The two Chapters pursue lines of thought perfectly parallel to one another.

- 1 Behold my servant, whom I hold fast;
My chosen, in whom my soul delighteth;
I will put my spirit upon him,
He shall bring forth right to the Gentiles.
- 2 He shall not cry nor lift up (his voice),
Nor cause his voice to be heard in the street;
- 3 A bruised reed shall he not break,
And the glimmering light he shall not quench:
He shall bring forth right in truth.
- 4 He shall not fail nor be discouraged
Till he have set right in the earth:
And the isles shall wait for his law.
- 5 Thus saith God, the Lord,
He that created the heavens, and stretched them forth;
He that spread abroad the earth, and that which cometh
out of it

He that giveth breath unto the people upon it,
And spirit to them that walk therein :

6 I, the Lord, have called thee in righteousness, and will
hold thine hand ;

And I will keep thee and make thee a covenant of a
people, a light of Gentiles :

7 To open blind eyes,

To bring out the prisoners from the dungeon,

And them that sit in darkness out of the prison house.

8 I am the Lord ; that is my name :

And my glory will I not give to another,

Neither my praise to graven images.

The passage cannot be well understood unless read down as far as Chapter xliii. 7. The connexion is most probably with the end of Chapter xli. There the Lord passed a judgment of condemnation on the idol-worshipping nations and their gods : " Their works are vanity and nought ; " and in opposition to them He points to one who is his Servant, who is possessed of the truth, and who shall impart it to the Gentiles. Verses 1-4 are hardly to be taken as an ideal description of the Servant, independent of all time ; they are rather a real prophecy, though couched in ideal language. Therefore we should rather translate : " I *will* put my spirit upon him," than " I *have* put " (comp. Chap. xliv. 3 *seq.*) ; and verses 5-8 contain an asseveration, based on the attributes of Jehovah and his relation to the Servant, that this prediction shall be verified. In verses 1-4 the Servant is spoken of, in verses 6-8 he is directly addressed. The expression " my Servant " suggests a relation to Jehovah, which is expanded in the words, " I hold him fast," and " in whom my soul is pleased " ; it also suggests a service to be performed, " to bring forth judgment to the Gentiles ; " and there is added the equipment of the Servant for this task, " I will put my spirit upon him." The " spirit " here is mainly the prophetic spirit, and the idea differs little from

“I will put my words in his mouth.” The term translated “judgment” means “right.” It can scarcely be rendered “religion” in the modern sense, it is the equity and civil right which is the result of the true religion of Jehovah; and, though comprehended under religion in the Old Testament sense, is rather, according to our conceptions, religion applied in civil life. Of old the religious unit was the state, and the life of the state was the expression of its religion. Morality was law or custom, but both reposed upon God. A condition of thought such as now prevails, where morality is based on independent grounds, whether natural law or the principles inherent in the mind apart from religion, did not then exist. What the Prophet means by “bringing forth right” is explained in another passage, where it is said that Jehovah’s “arms shall *judge* the peoples,” and that the “isles shall wait for his arm” (Chap. li. 5, comp. Isa. ii. 4). “Judgment” is that pervading of life by the principles of equity and humanity which is the immediate effect of the true religion of Jehovah. This whole passage (vers. 1-4) treats of the Servant’s mission to the Gentiles; it says nothing of his operations among his own people. Verse 2 describes his manner in himself, “he shall not cry”—he uses no force, is not contentious, the truth needs but to be presented, it has an attractive, self-evidencing force of its own, like a light which shines in silence but draws all eyes to it. And verse 3 describes the Servant’s manner with those whom he meets: “the bruised reed he shall not break, the dimly burning light he shall not quench.” This is the singularly humane and compassionate view the Prophet takes of the Gentiles—they are bruised reeds and expiring flames. The heathen religions were religions of violence, the idolatries of Babylon were incarnate in her cruelties. Before the Prophet’s eye there lies a period of desolation which the nations shall have to come through, leaving

them crushed and wellnigh extinguished. It is when they are in this condition that the Servant of the Lord shall turn to the "escaped" of the Gentiles. The expression "a bruised reed he shall not break," etc., means that he shall strengthen and heal it, and he shall nurse into a flame the glimmering light. What the Prophet may refer to is the human virtues, expiring among the nations, but not yet dead; the sense of God, debased by idolatries, but not extinct; the consciousness in the individual soul of its own worth and its capacities, and the glimmering ideal of a true life and a worthy activity almost crushed out by the grinding tyranny of rulers and the miseries entailed by their ambitions—this flickering light the Servant shall feed and blow into a flame. The Evangelist sees a reflexion of the Servant's character and method in those of our Lord when, fearing a collision with the authorities and dissatisfied with the mistaken enthusiasm of his followers, He withdrew Himself. He shunned violent encounters with his enemies, and He disliked the loud applause of his friends. The whole prophecy of the Servant is fulfilled in Christ, not in the superficial sense that certain phrases may be applied to him, but in the sense that the whole spirit and scope of the Prophet's conceptions are verified in Him. "The flickering flame he shall not quench" might serve as the motto of the life and work of Him who came to seek and to save that which was lost. It was not a dead, but a dying, world into which He flung Himself. A dead world would have had no attractions for Him; it was the struggling life among men that drew Him, for virtue, goodness is the love of life. In his day, as somewhat at all times, men had ceased to think or feel under the narcotic of general terms. People were classified as Pharisees, Publicans, sinners and the like; and when one pronounced such terms he felt he had disposed of them. The Son of Man got behind general terms; they

had no meaning to Him. What He sought and found was a bruised reed or a flickering flame; He looked habitually whether He could not find in men some strength amidst weakness, some glimmer of light through the darkness, some "faith to be healed," some coign of vantage from which He could operate upon them; and by sympathy, or the inspiration of hope, or the suggestion of the love of God, or the vision of the beauty of holiness, revive the struggling life within them. Yet, though all this be true, and though the Servant be here represented as a person in his intercourse with other persons among the heathen, it can hardly be doubted that the Prophet's thought is national. It is the future relation of the "people" Israel to other peoples that he describes. The thought which has now taken possession of statesmen of the higher class, that the point of contact between nation and nation need not be the sword, that the advantage of one people is not the loss of another but the gain of mankind, that the land where freedom has grown to maturity and is worshipped in her virgin serenity and loveliness should nurse the new-born babe in other homes, and that the strange powers of the mind of man and the subtle activities of his hand should not be repressed but fostered in every people, in order that the product may be poured into the general lap of the race—this idea is supposed to be due to Christianity. And, immediately, it is; but it is older than Christianity. It is found in this Prophet. And it is not new in him, for a Prophet, presumably a century and a half his senior, had said: "The remnant of Jacob shall be in the midst of many peoples as a dew from the Lord, as showers upon the grass" (Mic. v. 7).

In verse 4 it is said that the Servant shall not fail in executing his task of "setting right in the earth." It was a great task and the suggestion of weariness in it was

natural (Chap. xlix. 4). To set right in the earth looks a great work even in this age of the world; but in those days, when the empires of the earth were incarnate violences, it might seem greater, and especially when it was the task set before "the worm Jacob." The ideas of Scripture have lost their power to us from familiarity, and because we fail to realize the circumstances amidst which they were uttered. That a few despised exiles should exercise such an influence upon mankind might seem the kind of idea begotten of madness or an enthusiasm little different. It was as if one should go out into the darkness with a rushlight in his hand, and expect to create the dawn. But the Servant of the Lord was an incarnate Divine energy. The light with which He should yet shine was the "glory" of the Lord rising on Him—an astonishing conception.

The phrase "the isles shall wait for his law," or instruction, does not seem to mean that they shall wait for it before it come, but that they shall wait for it, defer to it, having come: they shall look for its application to the affairs of their life (comp. Chap. ii. 4; li. 5). The idea of a *gratia preparans* (Del.) does not appear to be expressed.

Verses 5-8 contain an asseveration that the prophecy of verses 1-4, shall yet be fulfilled. The oath is made by Himself, by Him who is the God (alone), Jehovah, Creator of the heavens and the earth (ver. 5); and it is clinched by the thought that, being God alone, He shall make Himself known to be so: "My glory I will not give to another, nor my praise to graven images" (ver. 8). The asseveration itself addressed to the Servant is that, having called Him in righteousness, He will keep Him, and make Him a covenant of the people, a light of the Gentiles—for thus shall He be shewn to be God alone. Much dispute has been occasioned by the phrase "a covenant of a people," or, of the people. The word "people" has been taken to mean "mankind," as it is when it is said: "The people is grass"; and the

idea expressed would be that the Servant should be made the means of bringing the nations into covenant with the Lord, an idea then expressed somewhat differently by saying that He should be "the light of the Gentiles." Such a use of the word "people" is undoubted; but the idea of a "covenant" between Jehovah and the nations is more liable to question. Such an idea seems nowhere expressed in the Prophet. The covenant is always considered to be made with Israel, although others, as the eunuchs for example, may "lay hold of it," or, as it is otherwise expressed, may "join themselves to the Lord" (Chap. lvi. 3-4). The "people" here is rather Israel. Even with this sense the phrase is susceptible of various senses. It has been thought to mean "a covenant of a people," *i.e.* a people who is a covenant, as Esau is called "a wild-ass of a man," that is, a man who is a wild-ass, as a fool of a man is a man who is a fool. The meaning of the phrase so taken is the same as before, namely, that the people Israel should be, so to speak, an embodied covenant—that is, between Jehovah and the nations. Besides the objection first stated, this construction destroys the parallelism with the other phrase "light of the Gentiles," and though syntactically possible, it is rather a grammatical *tour de force*. The natural meaning of the expression is that the Servant shall be the mediator, or rather the basis or medium, of a covenant between Jehovah and his people of Israel. This appears to be the sense required in the parallel passage, Chapter xlix. 8. This he shall be, first; and, then, also he shall be the light of the Gentiles. The phrase "covenant of a people" must not be strained, as if it meant that the Servant was a covenant in person. The natural sense is that he shall be the means of bringing the people again into covenant with the Lord, just as he is the means of bringing the light of the knowledge of God to the heathen. The Prophet has left his idea of "a covenant of a people" in a somewhat undeveloped form.

We hardly discover how the Servant becomes a covenant, nor strictly when. The words that follow in verse 7, however, seem to expand or analyse the idea of becoming a covenant,—“to open blind eyes, to bring out the prisoners from the prison house,” or as in Chapter xlix. 8 “to raise up the land, to make them inherit the desolate heritages.” This may be thought to be an effect of the Servant’s being a covenant rather than an analysis of that idea itself. If so, we seem left without any information as to the precise meaning of the expression. At all events the general sense is that the Servant becomes the means of restoring the exiles, gathering the scattered fragments of the nation into their own land, and constituting them again “a people,” the people of the Lord. Perhaps we have an example how the Servant effects this in the beautiful passage Chapter lxi., and in another sense in Chapter liii.

The fact that the Servant of the Lord is said to be made “a covenant of a people,” or, “the people,” is felt by some to be an insuperable difficulty in the way of considering the Servant to be personified Israel. Perhaps the remarks made in the earlier part of this Paper may have in some degree relieved the difficulty. The question is one of extremely little importance. It will rise again in connexion with Chapter xlix., the notes on which must be deferred.

A. B. DAVIDSON.

FAITH NOT MERE ASSENT.

III.

PASSING from the strictly exegetical argument, which formed the subject of our last paper, we now proceed to give fuller and separate treatment to various aspects of faith, some of which have already been touched upon, but which admit of discussion from other points of view.

Our third objection, then, to the theory in question is based on a consideration of the *moral ground* of saving faith.

The proper ground of faith is *the Divine testimony*. Faith, strictly speaking, includes belief, not only in the truths believed, but also in the ground on which we believe them, *i.e.* the testimony of God, the former being the *material*, the latter the *formal* object of faith.¹ This testimony may be either *external* or *internal*. The former is that which is conveyed to us through other media than our own moral and spiritual nature, consisting of external evidences, such as miracles. The latter, commonly called *the testimony of the Spirit*, is that which is furnished by the felt adaptation of the truth to our own moral and spiritual being, in other words, by its self-evidencing power, "the Spirit itself bearing witness with our spirit" that it is of God.

Now waiving for the present the question as to the relative value of these two forms of testimony and the relation of each to saving faith, and postulating only the general principle that faith is grounded on the testimony of God, however borne, we deny that such a faith is purely intellectual. It ultimately resolves itself into *trust* in the veracity of God; and this is something more than assent to a proposition. The very conception of God as absolutely trustworthy is an essentially moral conception. It can be taken up into the intellect only through the heart and the moral sense. Any conception of God which excludes his moral character is not a true conception of Him, and faith in it is not faith in God at all. The best, many would say the only conclusive, proof of the being of God is that derived from our moral nature. Faith then, in as far as it involves the conception of, and reliance upon, the trustworthiness of God, is more than intellectual assent; it is essentially a moral act.

¹ Newman's *Grammar of Assent*, p. 99.

Take a case in which faith, we do not say *saving* faith, rests solely on the outward testimony of God, without regard to the inherent reasonableness or moral adaptation of the thing believed. Suppose, *e.g.* I believe a statement of Scripture, say, its opening statement regarding the creation of the world, simply and solely because I believe the Bible to be the Word of God (no matter how this last belief has been arrived at): my belief, however defective from an intellectual point of view, still derives a certain moral character and value from the fact that it is the outcome and expression of my trust in God. Indeed, Paul adduces it as a rare instance of moral sublimity that Abraham simply and unquestioningly believed God when He promised him a future destiny involving an apparent physical impossibility: "Who against hope believed in hope, . . . and staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform."¹ A child's reliance on its father's word is perhaps the nearest analogue to the believer's trust in God; and surely no representation could be more ludicrously inadequate than that which would reduce the child's acceptance of its father's testimony to mere intellectual assent.

Now with regard to *saving* faith, even if it could be exercised on the ground of external testimony alone, its reference to the moral trustworthiness of God would still be sufficient to impart to it a moral character, and constitute it an affection of the heart. Indeed, it could scarcely be anything else. It would be to a large extent devoid of intelligence, and would resolve itself almost entirely into general trust in the Divine character.

Such a belief, however, it is evident, could of itself have no saving efficacy. To believe the gospel, on external evidence alone, to have come from God, without any apprecia-

tion or realization of its content, can have no more power to save than belief in any other divinely attested statement, as that God created the world, or that David slew Goliath. Abraham's faith in the testimony of God had no doubt a high moral value apart altogether from the contents of the promise, but it was not and could not be a personally saving faith except in so far as it realized and "embraced" the promise itself, the promise of redemption for the world through the preservation and development in the line of his posterity of the seed of Divine truth of which he was made the depositary. The conviction or assent produced by external evidence alone requires to be vitalized by an apprehension and appreciation of the internal or moral evidence before it is entitled to be regarded as saving faith; otherwise saving faith will become a mere *Deus ex machinâ*, effecting our salvation in a purely mechanical or magical fashion, irrespectively of our own intelligence. In point of fact, however, saving faith is usually arrived at by a process in which both kinds of evidence are concomitantly taken into account, each supplementing and supporting the other. The superficial acquiescence or assent produced by external evidence may lie inert for years in what Coleridge terms "the dormitory of the mind," till by some awakening word or providence the slumbering germ or potentiality of faith starts into activity, is quickened by the Divine Spirit into a living conviction, so that what we have been content to take at second hand or on mere authority is verified by our own religious consciousness, what was accepted perhaps as a truism is seen and felt to be a truth. Here, however, it is the combined force of the two kinds of evidence that produces this result. In other cases the internal evidence is that which is first recognized and submitted to. The revelation of fact and doctrine contained in the gospel is felt to meet the deepest wants of our spiritual nature, and not to contradict any legitimate demand or fundamental

principle of reason and conscience. Its discoveries of the Infinite Righteousness and Love of God, and especially of the unique life and character of Christ, of his redemptive energy and atoning grace, commend themselves to our conscience and highest reason, irrespectively of all miraculous attestations of an external kind, and in virtue of this their own inherent reasonableness and correspondence with our deepest needs, constrain our moral and intellectual homage.

Now in cases of this kind, can it be said that faith is grounded upon Divine testimony, at least in the sense of resting upon the personal veracity or trustworthiness of God? Does not the answering of this question in the affirmative involve us in the circular argument, that we believe the gospel to be true because it is from God, and to be from God because we believe it to be true? To this we reply that it is not quite accurate to say that, in the case above described, we believe the gospel to be from God because we believe it to be true. We start not from the belief of its truth, but from the faith or feeling of its adaptation to our spiritual wants; and we proceed from this to the recognition of its Divine origin, and thence by necessary implication to the belief of its truth and acceptance of it for salvation. Between the first and second steps, however, another must be posited, namely, faith in the veracity of our nature, in the trustworthiness of the testimony borne by its primary moral sentiments and intuitions. This involves faith in the trustworthiness of the Author of our nature. Its testimony is recognised as his.¹ It casts a reflex light upon itself, and is transfigured in the light of our recognition of its Divine origin into the witness of the Spirit. There is a joint-witnessing as there is a joint-working between the Divine Spirit and the human, and in

¹ Tertullian strikingly says: "Hæc testimonia animæ, . . . quanto naturalia, tanto divina. . . . Magistra natura, anima discipula. Quicquid aut illa edocuit, aut ista perdidicit, a Deo traditum est, magistro scilicet ipsius magistræ."—*De Testimonio Animæ*, c. v.

both, the Divine and the human agencies, though not to be confounded, are indistinguishable to consciousness. Saving faith is only then realized, when the Spirit causes the truth to shine in its own light, and the coalescing glories of Christ's person, character, and work reveal themselves to the inward eye. Whether faith, therefore, is supposed to rest on the external evidence, or on the internal, or on both combined, it resolves itself into trust in the veracity of God, and whether recognised as Divine or not, in the testimony of conscience and the heart. Hence Coleridge speaks of faith as "fidelity to our own being—so far as such being is not and cannot become an object of the senses."¹ Even science itself rests ultimately on assumptions which must be taken on trust, on belief in the past and in the uniformity of the order of nature. If the view now held by Mr. Bain is correct, that belief is "a primitive disposition to follow out any sequence that has been once experienced, and to expect the result," then *trust* in the uniformity of sequences belongs to its essence. But, in any case, all belief and all knowledge, resting as they do on the testimony of consciousness which can be proved by nothing beyond itself, by nothing which does not assume its own validity,—resolve themselves in the last analysis into trust. But saving faith rests on a distinctively *moral* ground. It has primarily to do with the facts of our moral nature—with the verities of right and wrong, of the Divine existence and moral government; of duty and sin, of guilt and retribution, of pardon and redemption. These are, so to speak, the *matériel* of faith. It deals not with metaphysical so much as with moral conceptions of God, contemplating Him not merely as Abstract Infinity or Infinite Reason or Will, but essentially as *Infinite Righteousness and Love*. But these are realities which it is obliged to take on trust, nor feels it strange to do so, which commend themselves

to every man's conscience when it is fairly reached, but which can neither be demonstrated nor denied. Here it takes its stand and *can* no otherwise.

IV.

We found another argument on *the moral conditions of faith*.

Faith, as we have just observed, has primarily to do with the *duty* of our *moral* nature. Even as justifying faith, it has to do with a perfect righteousness which it makes its own, as at once the absolute expression of the Divine will in relation to humanity, and a complete satisfaction offered to God in the name of humanity. In whatever aspect, therefore, it may be viewed, it presupposes a certain moral attitude, a sense of moral need, and a craving for righteousness, *i.e.* for reconciliation with God and for assimilation to his image. Its two essential conditions then are (1) *a true sense of sin*, with the allied emotions of shame, sorrow, and fear; and (2) *a true desire of salvation*, with such emotions as it is fitted to excite. Without these conditions assent remains barren and abortive; it is as fuel without the enkindling spark. Some of the advocates of the intellectual theory, however, maintain that these so-called conditions of faith are in reality its consequences, that when first the mind has been intellectually convinced by the truth, then, and not till then, will these and other appropriate feelings necessarily follow, and that to put them before faith is to put them in the place or alongside of Christ's work, make man his own saviour, and thus destroy the simplicity and freeness of the gospel. To this, however, we reply: (1) That these moral states do not necessarily presuppose assent to the gospel, but may exist, and that in a high degree of intensity, where the gospel is not yet fully accepted. A person may experience agonies of remorse, and even desire in a measure to be delivered from the

burden and bitterness of sin, without having assented to the truth or even become acquainted with it. The case of the Philippian gaoler is typical of thousands. In the very nature of the case, a sense of misery or danger, and a desire of deliverance, must precede a personal application for deliverance. Certain intellectual convictions, no doubt, are presupposed by these states; but these do not amount to a belief of the essential truths of the gospel, and indeed it were easy to shew that even these partial and preliminary beliefs rest in their turn on an antecedent basis of feeling. (2) We only assert now, what we will afterwards try to shew, that even assent to the gospel is not necessarily productive of those feelings which accompany salvation, but may be purely notional and inoperative. And (3) it no more makes a man his own saviour to say that he must *feel* than it does to say that he must *believe* the truth, or even that he must apprehend it; his apprehension and assent are his own equally with his sense of sin and his desire of salvation, so that unless we are prepared to hold with one of the extreme Sandemanians, that salvation is absolutely independent of all our mental states, that "the bare work of Christ is sufficient without a deed or a *thought* on the part of man to present the chief of sinners spotless before God,"¹—an unconscious *reductio ad absurdum* of the whole theory—the objection falls to the ground. It proves too much. It is based on a confusion of things that are distinct. It confounds the conditions of salvation with the ultimate ground of salvation. It exaggerates, even to the extent of caricaturing, the simplicity of the gospel, sublimating it into something more ridiculous than sublime.

The dependence of faith on moral conditions is correlative with the *ascription of unbelief to moral causes*. Unbelief is said to proceed generally from unwillingness, "Ye *will* not (οὐ θέλετε) come to me";² more definitely,

¹ Cooper's *Letters*, quoted by Fuller.

² John v. 40.

from "an evil heart,"¹ from "loving the darkness rather than the light because our deeds are evil,"² from "not liking to retain God in our knowledge,"³ from self-righteousness,⁴ from the enslaving and blinding influence of the god of this world,⁵ and from the love of worldly honour: "how can ye believe which receive honour one of another, and seek not the honour which cometh from God only?"⁶ Hence before faith can be exercised, the predisposing cause of unbelief must be removed, and the opposite moral condition created, at least to such an extent as ensures the determination of the intellect on the side of the truth, and of the will on the side of Christ.

This view is corroborated by the Scriptural doctrines of *human depravity* and *regeneration*, and more especially by that of the *Divine source* of faith. That faith is the product of the Holy Spirit, besides being a corollary of the doctrine of regeneration, is directly and explicitly taught in the Word of God. Without unduly pressing the disputed passage in Ephesians ii. 8, there being reasonable ground for doubting, with Calvin himself, whether it necessarily teaches that it is faith, and not salvation, that is "the gift of God," we merely urge that this view is at all events distinctly favoured by the *καὶ τοῦτο*, which naturally and in accordance with New Testament usage suggests the addition of something new to the previous statement, and not the mere repetition of it in another form.⁷

But apart from this passage, faith is expressly included among *the fruits of the Spirit*.⁸ It is said to be *dealt in measure by God to every man*,⁹ and to have been *obtained*.¹⁰ It is asked by Paul for the Ephesians from the Father and the Lord Jesus Christ,¹¹ as it is also asked by the disciples for themselves in the prayer, "*Lord, increase our faith.*"¹²

¹ Heb. iii. 12.² John iii. 19,³ Rom. i. 28.⁴ Rom. x. 3.⁵ 1 Cor. iv. 4.⁶ John v. 44.⁷ O'Brien, Note I.; and Prof. Lee on *Increase of Faith*, chap. v.⁸ Gal. v. 22.⁹ Rom. xii. 3.¹⁰ 2 Pet. i. 1.¹¹ Eph. vi. 23.¹² Luke xvii. 5.

Our Lord also expressly attributes it to Divine power when He says, "*No man can come to me, except the Father who hath sent me draw him*";¹ and in describing the Spirit's work as that of "*convicting the world in respect of sin, of righteousness, and of judgment*" (Revised Version)² He describes a process which necessarily involves saving faith either as a particular moment of the process or as co-extensive with it, but in any case, as distinctly due to the operation of the Paraclete. The necessity of a special influence of the Spirit to enable the intellect fully and effectively to apprehend spiritual truth is taught by our Lord when He says, regarding Peter's confession, "*Flesh and blood hath not revealed it unto thee, but my Father who is in heaven*";³ and by Paul in his declarations that "*the natural man receiveth not the things of the Spirit of God*";⁴ and that "*no man can say that Jesus is the Lord but by the Holy Ghost.*"⁵

While some of the advocates of the intellectual theory deny, others admit, the special agency of the Spirit in the production of faith. But the admission sits awkwardly upon them. For such a Divine influence as is affirmed to be necessary cannot well be a purely intellectual influence. For it is the same influence as is necessary to regeneration, according to our Lord's statement, "*Except a man be born again he cannot see the kingdom of God*";⁶ and regeneration certainly is not an exclusively or predominatingly intellectual process or result. The enlightening influence of the Spirit is exerted not by the implantation of a new faculty within the soul, nor by the addition of new truth to that contained in the Word of God, but by his enabling the understanding to apprehend and appreciate revealed truth as not only speculatively true, but as of transcendent excellence and importance; and this can only be done by

¹ John vi. 44.² John xvi. 8-11.³ Matt. xvi. 23.⁴ 1 Cor. ii. 11-14.

1 Cor. xii. 3.

⁶ John iii. 3.

delivering the intellect from the blinding and perverting influence of the depraved affections of the heart. Such intellectual conviction as is possible without a foregoing change of heart really leaves no room for the special operation of the Spirit as its producing cause, and cannot therefore be saving faith; and, on the other hand, such conviction as is practically effective, and is therefore produced by the Spirit, presupposes changed moral conditions. The late Dr. William Anderson, of Glasgow, while vigorously denying in one place the necessity of a change of disposition antecedently to faith, as "a preposterous transposition of cause and effect," and holding that the Spirit's work at that stage is only upon the intellect, falls in another place into the curious inconsistency of urging the corrupt propensities of the heart as reasons for the necessity of that work.¹ If the obstacles to faith have their seat in the heart, how can they be removed except by an influence exerted upon the heart?

These, then, being the moral pre-requisites of faith, they necessarily impregnate it with their own moral and emotional energy. It consists not of assent alone, but of assent in combination with a changed moral disposition, of which the two moments are a true sense of sin and a hearty desire of salvation. Such assent as is in saving faith is rooted in moral and spiritual emotions, and therefore is necessarily so informed with feeling as to be inseparably combined with it in the unity of consciousness.²

That our judgments powerfully influence our feelings is beyond dispute. But this statement expresses only one side of the relation between these two factors. Another side, no less important, requires to be taken into account; viz. that our feelings to a large extent determine our be-

¹ *Regeneration*, pp. 166, 146. Ed. 1875.

² See *Essay on the Extent of the Human and Divine Agency in the Production of Saving Faith*, Edinburgh, 1828, Anon., but we believe by Mr. T. T. Crybbace. It gives prominence to the element of desire.

liefs. Our very conceptions or apprehensions of certain objects are dependent on feeling. No one, *e.g.* can form a real or adequate conception of the quality of sweetness unless he has experienced the pleasurable sensation of sweetness, or of beauty without a sense or feeling of the beautiful. No amount of reasoning will enable a deaf man, or one entirely devoid of the musical sense, to form any real conception of the delightfulness of a choral harmony. A person entirely devoid of love cannot possibly understand love, as Simon the Pharisee could not understand the demonstrative affection of the woman who, because she was forgiven much, loved much. Now, in like manner, we can form no adequate conception of God unless we have realized Him through the moral nature which bears witness to a righteous moral Ruler; or of sin, unless we have felt the keen and vivid emotions attendant upon an awakened conscience; or of holiness, unless the power of sin has been so far broken within us that it no longer blinds the mind to its own deformity; or of the love of God or Christ, unless we ourselves have loved our enemies; for it is only when we are ourselves "rooted and grounded in love," that we "can comprehend with all saints what is the breadth and length, and depth and height, and know the love of Christ which passeth knowledge."¹ As with our conceptions, so also necessarily with our judgments and beliefs. These not only derive intensity from the feelings, but are often determined by them. The judgment takes an instinctive and often unconscious bias in the direction of the dominant temperament, disposition, or passion. The wish, it is said, is father to the thought. Self-interest had much to do with the religious belief of the silversmiths of Ephesus, as also with the pro-slavery convictions of many otherwise humane and upright Christian men. Hobbes maintained with cynical consistency, as the philosopher

¹ Eph. ii. 17, 18.

of selfishness, that "were it for the profit of a governing body that the three angles of a triangle should not be equal to two right angles, the doctrine that they were would by that body inevitably be denounced as false and pernicious."¹ Even the scientific interpretation of nature depends to some extent on a certain moral or emotional attitude of reverence, sympathy, love, and loyalty to truth and fact. Her secret, if we may so speak, is with them that fear and love her. Still more is this the case with historical investigation. Here, though freedom from bias of a personal or party kind is an indispensable qualification, the presence of a certain moral or sympathetic bias is often no less essential. The historical sense or insight, so necessary to the ascertainment of truth, is in large measure due to the power of sympathetic imagination—the power, *i.e.* of realizing by sympathy the moral forces or characteristics of a particular age or individual. Hence the conclusions of the historian are often nothing more nor less than moral judgments. The conclusions, *e.g.* one shall form regarding the character and life of such men as Cromwell, Luther, Mohammad, or Buddha, will depend largely on the power he possesses of accurately gauging the moral, social, and religious forces of the periods in which they lived, or the over-mastering force of conscience and religious motives on such natures as theirs; and such a power is only possible in conjunction with certain special sympathies and emotional susceptibilities.²

But it is in the sphere of moral and religious truth that this principle finds most abundant verification. An unholy heart, or an immoral life, has a natural tendency to en-

¹ Quoted by Sir William Hamilton, *Disc. in Phil.*, p. 637.

² Professor Tyndall, in his address to the British Association of Science, censured Mr. Buckle for seeking to detach intellectual achievement from moral force, on the ground that "without moral force to whip it into action, the achievements of the intellect would be poor indeed."

Carlyle in *Hero Worship*, p. 99 (ed. 1872), says "without morality intellect were impossible." The whole passage is admirable.

gender unbelief. We do not say that speculative unbelief invariably proceeds from irreligion or vice; but men do naturally interpret the universe through their dominant emotions and desires, just as the jaundiced eye sees all things tinged with yellow. Hence the gods men worship are in many cases merely magnified images of themselves, and too often monster embodiments of their own vices and crimes. He who, for any special reason, wishes there were no God at all, is in the mood which makes it easy for him to subscribe the creed that there is none. A sensuous life is apt to issue either in a materialistic creed which denies immortality, or in the belief of a sensuous heaven, like the Moslem paradise, the Walhalla of the Norsemen, or the happy hunting fields of the North American Indians. An utterly selfish and unloving heart finds it difficult, if not impossible, to credit a revelation which proclaims self-sacrificing love as at once the essential nature of God, and the highest law and blessedness of man, just as Satan was incredulous as to the disinterestedness of the piety of Job. And in like manner, one whose moral nature is blunted by a life of sin cannot perceive the enormous evil and deformity of sin, and therefore can with difficulty believe or understand the necessity for the incarnation and sacrifice of the Son of God. Hence Christ taught that only the pure in heart could see God;¹ that the Father revealed Himself not to the wise and prudent, but to babes, not to sophisticated and self-conceited natures, but to the humble and the simple;² that singleness of eye was essential to full illumination;³ that He would manifest Himself to the heart that loved Him and kept his word;⁴ and that if any man had the will—the sincere and honest purpose—to do God's will, he should know the doctrine.⁵ "If," said an unbeliever to a French bishop, "I held your

¹ Matt. v. 8.² Matt. xi. 25.³ Matt. vi. 22.⁴ John xiv. 23.⁵ John vii. 17.

principles, I would lead a better life than you." "Nay," replied the bishop; "if you lived a better life, you would soon hold my principles." "The heart," says Pascal, "has its arguments with which reason is not acquainted. It is the heart which feels God, and not reason." Coleridge,¹ who introduced emotion into the very constitution of reason, as distinguished from the logical understanding, says of the principles which underlie all the precepts of the Bible, that "from their very nature they are understood in exact proportion as they are believed and felt. The regulator is never separated from the mainspring."²

Thus there is a personal element in all ethical and religious judgments, which forms a most influential factor in determining them. Hence such judgments vary indefinitely with the moral characteristics of different individuals, even where they have precisely the same formal evidence before them. "There is not always," as Newman puts it, "any common measure between mind and mind."³ What is proof to one is not proof to another. Where one sees beauty, another sees deformity; where one beholds enraptured the clearest manifestations of a Divine presence, another sees only "a yellow primrose," a third, only the operation of mechanical laws, a fourth, the action of a malignant demon. The gospel addresses itself, not to the intellect alone, but to the whole manifold nature of man—to his heart and conscience, to his soul and spirit, to his practical judgment and to his imagination. "Man's soul," says a recent writer, "is like a great cathedral, admitting light through many windows, each stained its own colour and having its own picture, yet not falsifying the light, but showing in the varying colours its real elements and its diversified richness and beauty."⁴

¹ *Thoughts*, p. 157.

² *Essay on Faith*. So also Schelling and Jacobi (*Ueberweg's Hist of Phil.*).

³ *Grammar of Assent*, p. 362.

⁴ *Harris's Philosophical Basis of Theism*, p. 33.

But, perhaps an objector may say, Granting that these feelings are necessary conditions of true faith, may not the faith which is their product be merely intellectual assent after all? Does the fact that a belief has a moral or emotional origin necessarily impart to it a moral or emotional character? Is it not possible to separate the intellectual product from the emotional elements that have produced and that accompany it? and is it not this strictly intellectual element that alone is properly faith?

To this, however, we reply, that it seems arbitrary in the extreme to abstract from what is admitted to be a complex process and indissoluble whole of feeling and judgment, one element alone, and that not more important or indispensable than the other, and to assign to that alone the title and characteristics of the whole. It is as arbitrary as if one should separate the stem of a rose from the root and flowers, and call it a rose; or hydrogen from the oxygen with which it is chemically combined in water, and call it by the name of the compound; or as if one should separate the intellectual act involved in visual perception from that of the accompanying sensation, and apply to the former alone the name and attributes of vision. An intellectual act rooted in feeling is itself interpenetrated with feeling. The feeling cannot be eliminated, except by a reflex action of the intellect under the direction of a more or less powerful will, in which case, however, the intellect is carried from the region of experience to that of speculation—from the “real” to the “notional.” The theory we are now combating ignores alike the complexity and the pervading unity of the inward life of consciousness. It is no doubt convenient, and even necessary, for practical purposes to divide the mental phenomena into different provinces, and refer them to different faculties or powers as intellect, feeling, and will, together with their several subdivisions. But we must not be misled thereby into supposing that

these factors are so many separate and independent entities, or that their action is isolated, self-contained, and mutually independent. Mind is not to be conceived of as a sort of dissecting map, composed of a number of disparate pieces of mental stuff, capable of being taken down and put together again after a mechanical fashion; or as a kind of phrenological model divided into compartments, marked off by spatial boundaries, their contents lying entirely outside of each other. These so-called faculties merely denote separate functions or forms of activity of one and the same subsistence. Through all varieties and combinations of mental phenomena there is a pervading unity of consciousness, which is itself the witness to an underlying unity of personality. It is one and the same conscious ego that says, "I think," "I feel," "I will."¹ This unity, indeed, is not to be conceived of as a "punctual" simplicity such as Herbart supposed—a unity, *i.e.* which has its seat in one particular point of space,—but a spiritual unity, revealing itself in unity of consciousness and the sense of personal identity. Moreover, it is a complex unity in which the various functions co-operate and interact upon each other, producing a constant succession of complex and diversified phenomena. Its states are seldom, if ever, purely intellectual, or purely emotional, or purely volitional. Ideas, judgments, emotions, volitions of every kind interpenetrate each other, and are combined in the unity of consciousness. However distinguishable in thought, however distinct as to the ultimate, and as yet unknown, ontological ground of their diversity, these various functions are so closely related, and in their action so inseparably involved and interwoven with each other, that it is extremely difficult, indeed hardly possible, to disentangle the various threads that compose

¹ On *Faculties* see Spinoza, *Eth.* ii., xlviii. Schol., and xlix.; Locke's *Essay on Understanding*, bk. ii. c. 21, 17; Principal Caird's *Philosophy of Religion*, chap. vi.; Max Müller's *Hibbert Lectures*, lect. i.

the complex skein of consciousness. It is often impossible to determine where intellect ends and feeling begins, or where desire consummates itself in volition; to shew to what extent they act and react upon each other, and to assign them their respective shares of influence in the production of any mental state. Just as each individual sense is assisted by the other four in the perception of any object which engages our attention; *e.g.* as sight is enabled by association to perceive spatial dimension and distance, the perception of which properly belongs to the sense of touch; so do perception, judgment, imagination, emotion co-operate and coalesce into new and ever-varying combinations. The presentation of an object or idea to the mind all but simultaneously calls into play the most diversified mental activities, quickening the memory, stimulating the imagination, exercising the judgment, exciting the passions, which blend their separate streams of influence into one indistinguishable volume. There is doubtless much truth in Herder's contention, exaggerated though it be, that the best and greatest things in human history, its laws, its poetry, its religion, have been the product of the synthesis of all the human faculties. Even leading disciples of the materialistic school insist on the complexity of all our mental states, belief being no exception.¹

Such being the complexity of our mental states in general, and of those involved in faith in particular, it is an arbitrary act of "disconnexion"² to abstract from the complex process one element alone, certainly not more important than

¹ Mr. G. H. Lewes regards every mental state as compounded of three factors, a process of sensible affection, of logical grouping, and of motor impulse (*Encycl. Brit.*, Art. "Lewes"). Mr. Leslie Stephen says that sympathy is implied from the first in the structure of knowledge (*Science of Ethics*). Bagehot says that all belief is emotional (essay on *Emotion of Conviction*). Helmholtz regards intellectual action as determined by the activity of the will. Mr. J. S. Mill analyses belief into memory and expectation (Sully's essay on *Belief*).

² Wordsworth deprecates the spirit which views all things "*in disconnexion dull and spiritless*."

the rest, and call it faith. If it be pretended that philosophical precision demands the severance, we answer that it is as a practical principle, a thing of concrete experience, and not as a philosophical abstraction, that the Scriptures deal with faith, and that what we are concerned to know is not, whether it would tend to enrich our philosophical nomenclature to restrict it to one particular moment in the complex process, or one particular element in the complex whole, but in what sense the Scriptures and the general Christian consciousness understand the term. Even on the score of verbal precision there seems no necessity for such restriction, seeing that the strictly intellectual act is already sharply enough defined by the term "assent," and less sharply by "belief."

Besides, what becomes of the claim put forth on behalf of this theory, that it has the advantage over its rival in respect of practical simplicity? The complexity which the opposite theory imputes to faith itself is not really got rid of, but only assigned to the whole process which culminates in faith. *Cui bono*, if, after being thrust out by the door, it immediately returns by the window? What else can it do but either mislead or confuse the inquiring soul to tell it that it has nothing to do but to believe or assent to the truth in order to be saved, and that to make faith in any sense a feeling is to substitute a deleterious compound for simple gospel-believing, when the important qualification is either reserved or added that such assent is absolutely impossible or utterly worthless until a complex train of feelings has first been brought into operation?

V.

Faith has certain *moral characteristics* attributed to it in Scripture, which are incompatible with the intellectual theory.

All the notes or characteristics of an ethical act are

ascribed to it and to its opposite unbelief. They are represented as *voluntary*, i.e. as acts of the will; as, e.g. in the words of our Lord, "Ye will not come to me that ye might have life,"¹ the οὐ θέλετε, *ye are not willing*, pointing emphatically to an exercise of moral choice.²

Again, faith is *commanded as a duty*, while unbelief is *condemned as a sin*. Our Lord reckons faith one of the weightier matters of the law, along with *judgment* and *mercy*.³ "This is his commandment," says John, "That we should believe on the name of his Son Jesus Christ"⁴; i.e. this is pre-eminently his commandment, it is that which He regards as of paramount importance, the chief, and indeed, in one view, the whole duty of man. To the same effect our Lord characterizes it as "the work of God,"⁵ as being pre-eminently the work or duty God requires us to perform. He had just been saying to his hearers, "Labour not (ἐργάζεσθε μὴ, '*work not*,' Revised Version) for the meat which perisheth, but for that meat which endureth unto everlasting life." They then asked Him, taking up his own word, "What must we do that we may *work the works* of God?" (ἐργαζώμεθα τὰ ἔργα). To which our Lord replied, "*This is the work of God* (τὸ ἔργον) *that ye believe on him whom he hath sent*." On this passage Schleiermacher well remarks: "I know not where we can find any passage, even in the writings of the Apostles, which says so clearly and significantly that all eternal life in men proceeds from nothing else than faith in Christ."⁶ But while this is so, it also sheds important light on the nature of faith. It implies that it is a duty laid upon the conscience by the Lord of the conscience, and is, on

¹ John v. 40.

² Clement of Alexandria defines faith as πρόληψις ἐκούσιος, θεοσεβείας συγκατάθεσις, "a voluntary apprehension, the assent of piety," *Strom.* I. ii. Fichte calls it "the will's determination to let knowledge have its legitimate effect," quoted by Luthardt, *Fundamental Truths of Christianity*, p. 137.

³ Matt. xxiii. 23.

⁴ 1 John iii. 23.

⁵ John vi. 29.

⁶ Quoted by Stier.

our part, an exercise of the will; and not only so, but that it is potentially the whole duty of man, the holy seed which has wrapped up in it the whole future tree of the Christian life, the τὸ ἔργον which has in it the "potency and promise" of all the τὰ ἔργα of an acceptable obedience. Now can all this be predicated of a mere assent of the intellect? Is it competent to bear the tremendous weight here put upon faith? Can a purely intellectual act be called, with any regard to propriety, *the* command and *the* work of God? Does it even come under the category of a moral act at all?

Corresponding with these representations of faith is our Lord's virtual description of unbelief as the crowning sin of man. "When he (the Spirit) is come, he will convict the world of sin, *because they believe not on Me.*"¹ He means to say that the Spirit would bring home to the world's conscience the conviction of its deep-rooted depravity, by shewing it the criminality of the sin in which it culminated, namely, the rejection of Himself. His words imply, therefore, that the malady of human sin came to a head and shewed its malignancy in the sin of unbelief. In like manner faith is described as an *obeying* the gospel,² and an *obeying* the doctrine from the *heart*,³ from which it seems obvious that it belongs, not to the intellect alone, but to the heart and will, acting in obedience to the conscience and yielding to the proposals and demands of the gospel. Conversely, unbelief is described as disobedience ἀπειθέω being used as the antithesis of πιστεύω.⁴ In the Epistle to the Hebrews, what is unbelief in one place is disobedience in another,⁵ and we are warned against "an evil heart of unbelief in departing from the living God."⁶ Its voluntary and sinful character is thus made abundantly manifest.

Hence also faith and unbelief are regarded as objects of *moral approbation and disapprobation*. Our Lord bestowed

¹ John xvi. 8, 9.² Rom. x. 16.³ Rom. vi. 17.⁴ John iii. 36; 1 Pet. ii. 7, 8; iv. 17.⁵ Heb. iii. 19; iv. 11.⁶ Heb. iii. 12

the warmest eulogium on such signal instances of faith as those of the centurion and the Canaanite, and repeatedly rebuked his disciples for their want of faith. "Without faith it is impossible to please God,"¹ says the Author of the Epistle to the Hebrews, the inference being that faith, even as a general principle, is well-pleasing to Him. And as the last ethical note of these acts, we find that the law which commands faith is enforced by the most solemn and momentous sanctions, the promise of eternal life being attached to obedience and the penalty of eternal death to disobedience.²

Now these representations of faith seem fatal to the intellectual theory. The pure intellect is not the proper sphere of command, nor the proper subject of moral approbation and reward. The farther we escape from the region in which our interests and feelings are concerned, and the more purely intellectual our mental exercises are, the less amenable are they to ethical laws and judgments. It would be felt to be altogether out of place, for instance, to command any one to believe in the atomic theory, or in the theory of Darwin, or in the Pauline authorship of the Epistle to the Hebrews. Take even the most certain of all truths, the mathematical, would it not be absurd for any one to place in my hand the elements of Euclid and say, "I command you to believe all the propositions of this treatise"? If I believe them, it is not because of any moral obligation I am under to do so, but in obedience to intellectual laws which form the very conditions of rational thought—conditions so absolute that when I fully apprehend the meaning and evidence of those propositions I cannot think the possibility of their being false. Mr. J. S. Mill's contention that there may, for aught we know, be a world in which two and two make five, involves the subversion of the ultimate laws of all thought, and lands

¹ Heb. xi. 6.

² John iii. 16, 18, 36; Rev. xxi. 8.

us logically in hopeless and universal scepticism. But the intellectual necessity, however absolute, which compels belief in mathematical or other truths, is entirely different from the binding force of the "categorical imperative." In the former case, a command is an impertinency. Even exhortations to the exercise of candour and impartiality are out of place. The difference between the two is not only enormous but incommensurable. The Romish Inquisition insulted the human intellect by commanding Galileo, under the severest penalties, to disbelieve what he had demonstrated to be true, and to believe what he knew to be false. And the absurdity of such a demand was signally shewn by the manner in which insulted reason, irrepressible even in the moment of the weaker will's surrender, raised its divine and ever-memorable protest, "But still it moves." It is incompetent for a creature, and—we say it with all reverence—impossible for the Creator, to command us to believe in anything that involves a clear and absolute contradiction; otherwise the foundation of all belief is destroyed—just as surely as the rejection of the evidence of the senses by the believer in transubstantiation undermines the whole superstructure of belief. In either case, we saw off the very branch we sit on.

We are far from denying that God may, and actually does, require us to believe certain facts or truths, and holds us morally responsible for believing or disbelieving them. But it will be found, we venture to think, that in all such cases the command is addressed, not to the pure intellect, but to the conscience and the heart. For the most part these facts and truths—certainly the most important of them—possess more than a mere historical or speculative interest. They involve moral elements and have important moral bearings. The doctrine of the Incarnation carries at the heart of it such sublime moral principles as the self-sacrificing love of God, the kinship of the Divine nature

with the human, and the consequent possibility of man's reconciliation with and assimilation to God; and thus its ultimate appeal is to the heart or moral nature. Even the doctrine of the creation of all things by God directly affects the unity, spirituality, and moral sovereignty of God, and also the nature of the worship and obedience we owe to Him, and thus is tantamount to a prohibition of idolatry, and of the immorality in which a polytheistic or a purely pantheistic creed inevitably issues. The doctrine of the Immortality of the Soul answers, as Kant shewed, the cravings of the heart and conscience for perfect righteousness. The doctrine of the Resurrection condemns the practical heresy of Manicheanism, that matter is essentially evil, and the resultant folly of monachism and asceticism.

Thus it will be found that the doctrines we are required to believe are so informed with moral elements, that they address themselves to the conscience no less than to the understanding; and therefore we are justified in holding that it is not our intellectual but our moral nature that feels the pressure of moral obligation. Sin lies not at the door of the intellect, but of the perverse heart or will. The act of the intellect in assenting or not assenting to the truth is virtuous or sinful only in so far as it is the index and product of virtuous or sinful moral states. We are responsible, therefore, for our religious beliefs just because, and only in so far as, they are not purely intellectual, but are interwoven with states of feeling which colour and bias them, and which bring them more or less under the control of the will as well as the judgment of the conscience.

Lord Brougham certainly spoke unadvisedly with his lips when, in his inaugural address as Lord Rector of Glasgow University (1825), he declared that "over his belief a man has no control, any more than he has over the hue of his skin or the height of his stature." Every one must recognize that there are many questions in regard to which he

can control his beliefs. He has it in his power, first of all, to resolve or refuse to consider them, and whichever course he takes he acts voluntarily and incurs responsibility. By declining to consider them he may be highly blameworthy. Then, supposing he makes up his mind to consider them, he has it in his power to exclude from his view such considerations as appear to conflict with his interests and wishes, or to suppress the inclination to do so. He may admit or reject the evidence on one side or another; he may shut his eyes to one particular aspect of the question, to which his feelings and prejudices are strongly opposed—and none, as the proverb has it, are so blind as those who *will* not see. And, finally, in weighing the evidence actually received, and forming his conclusion from it, he may attach more or less importance to it according as he sees it through the medium of a favourable or of an unfavourable wish. Not that our wishes are necessarily illegitimate as a factor in the formation of our opinions; on the contrary, it is one of our main contentions that certain wishes or feelings are not only legitimate, but positively indispensable to our arriving at a sound conclusion on moral and religious questions. But what we now submit is, that these are so far under our control that we have it, more or less, in our power either to allow them to influence us or to eliminate them from our dealings with the case. Hence two men of equal intellectual power may arrive at entirely different conclusions on the same question with precisely the same evidence before them, either because one of them reprehensibly allows his judgment to be biassed by unworthy prejudices and motives which the other sternly suppresses; or because one of them allows, and the other refuses, their due weight to certain moral or spiritual sympathies and aspirations relevant and even necessary to the inquiry. In the former case we blame the one for partiality, and extol the other for candour; in the latter, we commend the one

for a partiality which is indeed the highest reason, and condemn the other for a candour which in reality is apathy. But, in either case, the very fact that we praise and blame the men, and exhort them to the exercise either of candour or of right feeling, implies that we regard them as having power over their conclusions and as morally responsible for them.

The theory of the intellectual necessity of our moral and religious beliefs not only renders moral error innocent, but even makes the reduction of it to practice a virtue. The only test of virtue it leaves us is the conformity of our conduct with our belief. The virtuous man is he who acts in accordance with his belief, whether it be true or false. The idolater who bows before a hideous fetish which he believes divine, or who practises the rites of a licentious worship which he regards as acceptable to his god; the persecutor who believes that in burning heretics he is doing God service; the thug or the nihilist who assassinates his fellow-men in the name of religion or of liberty;—these men, forsooth, must not only be exculpated, but extolled, for giving effect to convictions which they could not choose but form. The only alternative to this conclusion, and it seems the more reasonable of the two, is the determinism which denies free-will and moral responsibility altogether, which includes our actions as well as our opinions in the chain of necessary causation, and makes man in every department of his nature the puppet of an uncontrollable necessity.

But it may be asked, Is there not a large part of the Bible for the truth of which we have only God's bare word, unsupported by any subjective or moral presumption? and does He not require us to believe this simply on the objective ground that it is his Word? Certainly, if we have previously convinced ourselves that it is his. But here again it is not our intellect but our moral nature that feels the pressure of moral obligation. We first believe the Bible to be from God, not because He commands us, for we do

not yet acknowledge that it is his, but because the evidence constrains us. And then we credit it, in whole or in its separate parts, not directly because God commands, but because we feel bound to confide in his trustworthiness, and we should believe it exactly the same (so far as the strictly intellectual act is concerned) if no positive authoritative injunction accompanied it. Such an injunction, therefore, addressed to the pure intellect, would be at once superfluous and inept. A father does not need to command his child to believe that the earth is round, or that Columbus discovered America; he simply teaches him these facts, with or without scientific proof, and his child has such implicit confidence in his trustworthiness that he accepts them as true. Disbelief on the part of the child would argue an unfilial want of confidence in his father's character, and as such would be morally blameworthy. The moral pressure lies in the obligation to trust his father's character and superior wisdom; and this, when yielded to, carries with it the assent of the mind. Assent in this case presupposes and is motivated by confidence and loyalty, otherwise it has no moral value, and no moral obligation attaches to it. With regard to the case supposed, however, it must be remembered that a faith which rests solely on external evidence and not on the witness of the Spirit is not saving at all, and therefore the case has no relevancy to the main question.

On the whole, then, we conclude that as God does not address his commands to our intellects but only to our wills, and as saving faith is declared in Scripture to be morally obligatory and a cardinal Christian virtue, it must be something more than bare intellectual assent.

VI.

That faith cannot be mere assent may likewise be inferred from its *general scope and intention*. Its object being

Christ, its scope and aim is *salvation* in the full sense of the word. It is described by John, in a passage already referred to, as a *receiving* of Christ.¹ This is more than believing his credentials; it is receiving Him in the character in which, and for the purposes for which, He has been sent. Receiving Him is explained in the passage as "believing on his name." The *name* is that by which a person is known: Christ's name is the character in which He is revealed and offered to us in the gospel; and it is the whole of that character, at least in all its principal aspects as Saviour. Faith therefore receives Christ at once as "Prophet," "Priest," and "King"; as Example, Law-giver, and Judge; as made unto us wisdom, righteousness, sanctification, and redemption: in short, *with a view to full salvation*. Dr. Chalmers, in vindicating the assent-theory from the charge of antinomianism, insisted on "a whole faith in a whole Bible," including faith in the moral and preceptive, as well as in the evangelical and promissory, portions of Scripture; but by substituting for this "a whole faith in a whole Christ" we shall set in a significant light the entire difference between the intellectual theory and its opposite. The gospel is not a one-sided scheme, having for its end the enlightenment of the intellect to the neglect of the conscience and the heart, or the excitement of the emotions without a corresponding invigoration of the understanding and the will; or mere outward activity without intelligence or love. It aims at the complete possession and consecration of our manifold nature; and Christ holds the key that fits into every lock and opens every door: as prophet, enlightening the understanding; as priest, pacifying the conscience; as king, winning the heart by his love, and ruling the will by his law. A whole faith, therefore, receives a whole Christ, with a view to a whole salvation; and it does so from the first. The faith that contemplates

¹ John i. 12.

merely the acquisition of knowledge leaves out of view the most essential parts of salvation, and cannot therefore be called saving faith at all. Christ must be received as priest, or propitiation, with a view to the pardon of our sins; and this necessarily involves the acquiescence and reliance of the heart, in the same way as would the receiving of an ambassador sent by a gracious sovereign to proclaim an amnesty to his rebellious subjects, especially if he sealed his message with his blood. But more than this is implied in a whole faith in a whole Christ. He who attempts to secure the forgiveness of his sins without the design to forsake them attempts a moral impossibility, and adds criminal presumption to his folly. It is a mistake to suppose that faith has at first exclusive regard to pardon or justification, and that it is only after we are justified that it begins to have respect to sanctification. Though justification is not to be confounded with sanctification, and though the former, in the Pauline sense, is an accomplished fact as soon as we believe, yet faith at its first exercise, the very faith that justifies, contemplates sanctification as necessary to be also accomplished. It is exercised with a view to both. It acquiesces in the entire design of Christ's redemptive work. It "embraces" Him for the purpose of being pardoned, purified, and made perfectly like Him. Now a faith of this kind cannot possibly be resolved into a mere intellectual conviction; for besides presupposing the moral conditions already considered, a sense of moral need and the desire of recovering our lost ideal, it involves confidence in Christ, both as Himself the living realization of this ideal, and as having power to reproduce it in ourselves. But more than this is involved in faith, though this alone would suffice to prove our case. To conviction of the truth, and confidence in the saving power of Christ, must, we think, be added a third element; namely, an act of will surrendering ourselves to Christ's moral

sovereignty. It includes *a full purpose of obedience*. It is the abnegation of our old sinful self and the yielding up of our whole being to Christ as our spiritual sovereign and as our true and deepest self; the surrender of our individual reason to his Divine Reason; of our utterly insufficient righteousness to his perfect Righteousness, and of our weak and wayward wills to his personal governance and perfect law of liberty. As Bushnell somewhere puts it: "Christian faith is the faith of a transaction; it is not the committing of one's thought in assent to a proposition, but it is the trusting of one's being to a Being, there to be rested, kept, guided, moulded, governed, and possessed for ever." Bare trust without self-surrender would be sheer presumption. If when I am sick a physician is recommended to me, I may have confidence that he is skilful and able to do me good; but unless my confidence leads me to surrender myself to him or place myself in his hands with a view to submitting to his treatment and following his directions, it cannot be considered genuine, as certainly it can avail me nothing. In like manner confidence that Christ will completely save me without any submission on my part to his authority is mistaken and cannot but miscarry. My assent and confidence must carry with them the surrender of my will, and with it of my whole being, to be possessed by his Spirit and devoted to his service. Not only must thought be steeped in, not to say "touched with emotion," but both must be absorbed by the will and reproduced in the form of a determinate act of self-surrender; otherwise they remain in the category of seeds that never come to maturity, except, it may be, in the form of antinomian license. Saving faith, therefore, is the consensus or synthesis of Intellect, Feeling, and Will. It is the assent of each of them to Christ's claims—the affirmative assent of the judgment, the sympathetic assent of the heart, the practical assent of the will. It is at once shot, powder, and pull of the trigger.

We shall arrive at the same conclusion if we consider faith for a moment in relation to its ethical concomitant or equivalent, *repentance*. The fact that each of the two is separately represented as if it were the one sole, absolute condition of salvation, implies that, though ideally they may be separated, practically they are one. Though *μετάνοια* means literally *afterthought*, or, *a thinking back*, or *mental retracing* of one's previous history, and thus *change of mind* (so natural is it for us to have erred, that to retrace our steps mentally is to change our mind), the essential change implied in it is not change of opinion, but change of feeling, inclination, or purpose in relation to sin, duty, and God. It is the *set* of the whole soul in a new and opposite direction to that in which it formerly tended. Faith is practically the same; but they may be distinguished as the negative and positive poles of one and the same spiritual energy. Repentance is a turning from sin, faith is a turning to Christ, the antithesis of sin; and the one implies the other as necessarily as turning one's back upon the west involves turning one's face towards the east. Faith is the complement of repentance, as the latter must take with it "the apprehension of the mercy of God in Christ."¹ Repentance is the complement of faith, which thereby carries with it "grief and hatred of the sin"² from which it seeks to be delivered. Of the two previously postulated conditions of faith, the *sense of sin* consummates itself in *repentance*, the *desire of salvation* culminates in *faith*. In actual experience, however, the two are practically simultaneous and identical; and each of them, when fully interpreted in the light of the other, is seen to be a congeries of moral judgments, feelings, and volitions. Jonathan Edwards, remarking on the conjunction of "repentance towards God" with "faith towards Jesus Christ,"³ says that "the one is exegetical of the other."

Should it be objected to the foregoing view of faith that

¹ Shorter Catechism.

² *Ibid.*

³ Acts xx. 21.

by making justification dependent on a *moral* act it makes it to be no longer of grace but of *debt*, or *works*, our answer is, that while faith relies upon Christ's righteousness alone for justification, it is by no means incompatible with this that there should be a certain moral fitness in the individual to receive it, and the fitness is surely apparent when the very faith which trusts in Christ alone involves in it self-surrender to Him in whom it trusts. Were God to justify a man while still he is ungodly, unregenerate, impenitent, as Sandeman maintained, He would be only setting a premium on iniquity, and exposing his moral government to the contempt of the universe, including the pardoned themselves.¹

Our theory steers clear of the Scylla of antinomianism without being caught in the vortex of legalism. Had Bishop Bull made faith an "act" instead of a "work," a decision of the will for God instead of a course of conduct, the spirit of obedience instead of the sum of obedience, he would have sufficiently safeguarded the gospel against antinomian abuse, without sacrificing its simplicity and despoiling it of more than half its grace. The new life of faith must no doubt externalize itself in outward obedience; but, as Aristotle shrewdly remarks, the inward choice or determination of the will is often a truer index of one's state and character than a course of outward acts. God looks to the man who is of a humble and contrite heart, and is pleased with the sacrifice of a broken spirit more than with a hecatomb of victims, or the laceration and maceration of the flesh. When He beholds the sinner coming to himself, mentally retracing his career, and resolving to arise and go to his Father, He makes haste, with every demonstration of joy, to fold him in his embrace and reinstate him in his family. For Christ's sake He counts this his faith for righteousness, and accepts the will for the deed.

ROBERT WHYTE.

¹ See Fuller's *Strictures*, Letter viii.

THE PSALTER OF SOLOMON.

I. AMONG the Apocryphal literature of the Old Testament which has been preserved to our time, the eighteen Psalms of Solomon, so called, are an interesting monument of later Judaism, giving glimpses of contemporary history and breathing Messianic hopes. Excluded from our English version of the Bible, they have been remarkably neglected in this country, and very few students have taken the trouble of mastering this important remnant of antiquity. Germany has dealt otherwise with them. For the last thirty years critics in that country have been investigating their origin, assigning their date, settling the text, examining the contents; so that we can enter upon the study of them with a critical and exegetical apparatus which a few years ago was unattainable. They were never included in the Canonical Scriptures, though known to early authors. The Alexandrine Manuscript of the Greek Bible, indeed, inserted them at the end of the volume, a fact which probably proves that they were used in Divine worship in the Eastern Church; but they are named in no catalogue as part of Holy Scripture, and are apparently excluded from the Canon by the Council of Laodicea.¹ Being thus thrust aside in early times, they seem to have met with little attention and to have been seldom transcribed. Hence the

¹ Syn. of Laodicea, Can. 59: ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ. Zonaras and Balsamon explain the term ἰδιωτ. ψαλμ. thus: ἐκτὸς τῶν ρυ' ψαλμῶν τοῦ Δαβὶδ εὐρίσκονται καὶ τινες ἕτεροι λεγόμενοι τοῦ Σολομῶντος εἶναι καὶ ἄλλων τινῶν, οὓς καὶ ἰδιωτικοὺς ὠνόμασαν οἱ πατέρες καὶ μὴ λέγεσθαι ἐν τῇ ἐκκλησίᾳ διετάξαντο. They are mentioned among the Apocrypha or Antilegomena in the Catalogue of "The Sixty Books" (*ap.* Westcott, *Can. of N. T.*, Append. D. xvii.).

manuscripts which exhibited them were very few, and modern investigation has not discovered many fresh sources of information about them. Most unfortunately the leaves of the Alexandrine Codex, now in the British Museum, which once contained them, have perished, so that we are forced to rely on late and inferior documents for the exposition and correction of the text. Indeed the only manuscript now available is a cursive of the Tenth Century, Codex Vindobonensis,¹ called "V" in Fritzsche's edition, and now in the Royal Library of Vienna. In this the Psalms are found between the Book of Wisdom and Ecclesiasticus. The title prefixed to the once existing Augsburg MS. (from which the editio princeps was taken), was **ΨΑΛΤΗΡΙΟΝ ΣΑΛΟΜΩΝΤΟΣ**, and at the end occurred the colophon **Ψαλμοὶ Σαλομῶντος ιη'. ἔχουσιν ἔπη α'. Τέλος σὺν Θεῷ**. But the author himself never claims to be the son of David, and the various headings, now found in the Psalter, which attribute the Psalms to Solomon, are without dispute the work of later hands. The writer speaks of himself sometimes, *e.g.* Psalm i. 3: "I reasoned in my heart that I was filled with righteousness, because I was prosperous and had become mighty in children;" Psalm ii. 35: "Raising me up unto glory." But even if these and such-like passages assumed more plainly than they do Solomonic authorship, they would shew merely that the poet, like the writer of the Book of Wisdom, appropriated the name of Solomon for literary purposes, with no idea of deceiving his readers or causing them to give credence to so transparent a fallacy. Or, very possibly, the name of Solomon did not occur in the original title; but, as the Psalter became well known and used, because it could not be ascribed to David, or included in the canonical Psalm-Book, it was honoured with the name of Solomon in later times, and reached the early

¹ Codex Gr. Theol. 7. It is described by Hilgenfeld (*Zeitschr.*, 1868, p. 136), who considers it superior in correctness to the Augsburg MS.

Christian writers under that designation. The fact that in 1 Kings iv. 32 Solomon is said to have composed "a thousand and five songs" (ὠδαὶ πεντακισχίλιαι, Sept.), gave a colouring to the assumed authorship, and in uncritical times, when historical allusions were little investigated or weighed, the name gained an unquestioned currency.

The references to the Book in early writers are few and uncertain. In the Stichometry of Nicephorus it is named among the Antilegomena of the Old Testament; to the same category it is relegated in the *Synopsis Sacra Scripturæ* appended to the works of St. Athanasius, the date of which is doubtful, and which may possibly be founded upon the catalogue of Nicephorus.¹ Five Odes of Solomon are quoted in the curious Gnostic Book of the third century A.D., *Pistis Sophia*;² and St. Jerome writing against Vigilantius (cap. vi.) may possibly refer to the Psalter when he says: "Nam in commentariolo tuo quasi pro te faciens de Salomone sumis testimonium, quod Salomon omnino non scripsit, ut, qui habes alterum Esdram, habeas et Salomonem alterum." The "second Esdras" means a passage in the Fourth Book of Esdras (vi. 81 *ap.* Fritz.)³ implying the inexpediency of certain prayers for the dead; the "second Solomon" may perhaps signify the following words: "Therefore this is their inheritance, Hades, and darkness, and destruction; and they shall not be found in the day

¹ In both of these lists we find the title ψαλμοὶ καὶ ὠδὴ Σολομῶντος; the latter adding στίχοι βρ' = 2100. The *Synopsis* is in vol. ii. p. 154 of the Bened. edition of Athanasius. The Catalogue of Nicephorus is given in App. xix. of Canon Westcott's work on *The Canon of the New Testament*.

² Ed. Schwartz et Peterman, Berlin, 1851.

³ vii. 105, p. 98 in Canon Churton's very useful work, lately published, *The Uncanonical and Apocryphal Scriptures*, London, 1884. It is called the Second Book of Esdras in the Anglican Version. The Latin runs: "Tunc non poterit quis ut deprecetur pro aliquo in illo die." Another allusion to the same passage is made by Jerome, *Adv. Vigilant.*, c. 10: "Tu vigilans dormis et dormiens scribis et propinas mihi librum apocryphum, qui sub nomine Esdræ a te et similibus tui legitur, ubi scriptum est, quod post mortem nullus pro aliis gaudeat deprecari; quem ego librum nunquam legi."

of the mercy of the righteous" (Psalm xiv. 6); "For their iniquities shall make the houses of sinners desolate, and sinners shall perish in the day of the Lord's judgment for ever and ever" (xv. 13). Lactantius¹ more than once quotes passages from Solomon which do not occur in the Canonical Scriptures, and are supposed to have been once comprehended among these Psalms, though no longer extant in our copies.

The Fourth Book of Esdras, which appears to have been written towards the end of the first Christian century, contains many passages which are possibly derived from the Psalter. Some of these have been collected by Hilgenfeld in his edition of our Book, and are sufficiently apposite. Psalm viii. 34: "Gather together the dispersion of Israel with mercy and kindness." *Ib.* xi. 3: "Stand on high, Jerusalem, and see thy children gathered once from the east and west by the Lord. They come from the north in the joy of their God; from the isles afar off God gathered them together." 4 Esdr. i. 38: "See thy people coming from the east." *Ib.* xiii. 39: "Thou hast seen Him gathering to himself another multitude in peace."—Psalm ix. 18: "Thou, O Lord, hast put thy name upon us." 4 Esdr. iv. 25: "What wilt thou do to thy name which is invoked upon us?" *Ib.* x. 22: "Thy name which

¹ *Divin. Instit.*, lib. iv., cap. 18: "Solomon, filius ejus qui Hierosolymam condidit, eam ipsam peritaram esse in ultionem sanctæ crucis prophetavit: 'Quod si avertimini a me, dicit Dominus, et non custodieritis veritatem meam, rejiciam Israel a terra quam dedi illis; et domum hanc, quam ædificavi illis in nomine meo, projiciam illam ex omnibus; et erit Israel in perditionem et in improprium populo; et domus hæc erit deserta; et omnis qui transibit per illam admirabitur et dicet: Propterquam rem fecit Dominus terræ huic et huic domui hæc mala? Et dicent: Quia reliquerunt Dominum Deum suum, et persecuti sunt regem suum dilectissimum Deo, et cruciaverunt illum in humilitate magna, propter hoc importavit illis Deus mala hæc.'" On the last part of this passage the commentator (*ap.* Migne, vi. p. 509) remarks: "Hæc nescio ex qua traditione adjecit, quorum nulla 1 Reg. ix. aut 2 Paralip. vii. vestigia apparent."

is invoked upon us hath been profaned.”—Psalm xvii. 19: “They wandered in deserts to save their souls from evil.” 4 Esdr. xiii. 41 f.: “They determined to leave the multitude of nations, and to go to a distant region, there to observe their own laws.”—Psalm xvii. 36: “Their king shall be Christ the Lord.” 4 Esdr. vii. 28: “My son Jesus shall be revealed with those who are with him.”—Psalm xvii. 37: “He shall not trust in horse and rider and bow, nor shall he multiply to himself gold and silver for war, nor put his hopes in arms (ὅπλαις, Fr.) for the day of battle.” 4 Esdr. xiii. 9: “Lo, when he saw the onset of the host coming against him, he raised not his hand, nor held the shield, nor any weapon of war.”—Psalm xviii. 4: “Thy chastisement shall be upon us as a first-born only-begotten son.” 4 Esdr. vi. 58: “We thy people, whom thou hast called thy first-born only-begotten son.”

There is one passage of the Psalter (xvii. 5) which is found in *The Testaments of the Twelve Patriarchs*, that curious production of early Jewish Christianity. It occurs in the Testament of Judah, § 22: “For the Lord sware with an oath unto me that my crown shall not fail from my seed, all the days, for ever.” In the Psalter: “Thou swarest to him concerning his seed for ever, that his crown should not fail before thee.”¹ In the New Testament no certain intimation occurs that the work was known to the inspired writers. The only passage which bears a close likeness to a verse in the Gospel is in Psalm v. 4: “One cannot take spoils from a strong man,” which is parallel to Mark xii. 29: “How can one enter into a strong man’s house and spoil his goods?”

On the other hand, founded as it is on the model of the

¹ Psalm xvii. 5: καὶ σὺ ὤμοσας αὐτῷ περὶ τοῦ σπέρματος αὐτοῦ εἰς τὸν αἰῶνα, τοῦ μὴ ἐκλείπειν ἀπέναντί σου βασιλείον αὐτοῦ. Test. xii. Patr. v. 22: ὁρκῶ γὰρ ὤμοσέ μοι κύριος μὴ ἐκλείψειν τὸ βασιλείον μου ἐκ τοῦ σπέρματός μου πάσας τὰς ἡμέρας ἕως αἰῶνος.

Old Testament, the Psalter is replete with references to and citations from the Canonical Scriptures. To rehearse these would be to transcribe a large portion of the whole work. But it is noteworthy that what we call Apocryphal Books are not unknown to our author. And this is the more remarkable in the case of a work written, as is justly supposed, in Palestine and in the Hebrew language; since it shews how widely extended was the influence of that literature which grew up after the close of the Canon of the Old Testament. There are reminiscences of, if not quotations from, the Book of Wisdom in the Psalter. Thus in Psalm xvi. 8 the epithet "unprofitable" (*ἀνωφελοῦς*) applied to sin seems to recall the word in Wisdom i. 11: "Beware of unprofitable murmuring." In Psalm viii. 11 and in Wisdom i. 16 the making a compact (*συνέθεντο συνθήκας*) with sin and death is common to both. "The right hand of the Lord sheltered (*ἐσκέπασε*) me . . . the arm of the Lord saved us," says the Psalter (xiii. 1). "With his right hand shall he shelter (*σκεπάσει*) them, and with his arm shall he protect them," says Wisdom v. 16. "God is a righteous judge and will not reverence persons (*θανμάσει πρόσωπον*)," Psalm ii. 19. "The Lord of all will not cower before persons (*ὑποστελεῖται πρόσωπον*)," Wisdom vi. 8. The use of the very uncommon word *εὐστάθεια* in Psalms iv. 11; vi. 7, is probably due to a reminiscence of Wisdom vi. 26. Wisdom v. 23: "Iniquity shall lay waste (*ἐρημώσει* . . . *ἀνομία*) the whole earth," may be compared with Psalm xvii. 13: "The sinner wasted (*ἡρήμωσεν ὁ ἄνομος*¹) their land." The phrase, "Man and his portion are with thee by weight (*ἐν σταθμῷ*)," is verbally like, though differing in intention from, the famous passage in Wisdom xi. 21: "Thou orderest all things by measure, number, and weight." The touching appeal in Wisdom xv. 2: "For

¹ The MSS. give *ἀνεμος*; but *ἄνομος* is an almost certain emendation of Ewald.

even if we sin, we are thine," finds its echo in Psalm ix. 16: "Behold, and pity us, O God of Israel, for we are thine"; and the idea, as well as the wording, of Psalm xiii. 8: "He will admonish (*νουθετήσει*) the righteous man as the son of his love," is closely parallel with those of Wisdom xi. 10: "These as a father admonishing (*νουθετῶν*) thou didst prove."

While we can trace the language and conceptions of the Psalter in a great measure to preceding Scriptures, we can yet claim for the author an originality for the manner in which he has developed and built upon the hints therein given, and from the outline of the Prophets has presented a fairly complete picture of the ideal son of David. A few words must first be said concerning the text and the date of the original work; and then some extracts will shew the Pseudo-Solomon's views on various matters of the highest interest to all who desire to acquaint themselves with the progress of Jewish thought.

II. The revived interest in this little Book arose from the importance attributed to it by Ewald in his history of the Jewish Church; and although, as we shall shew, we think that his view of the date of its production is erroneous, the learned world is largely indebted to him for raising a discussion which has contributed greatly to our knowledge of the contents and bearing of the work. Among other points which have been established may be mentioned that of the unity of the Psalter. Of course German ingenuity has endeavoured to trace the hands of various authors in the work; but the identity of ideas, the similarity of language and phrases, the homogeneousness of the composition, shew that the writer is one, though he may have uttered his songs at different periods and under varying circumstances. He is thoroughly imbued with the Hebraic spirit, and has framed his Psalms on the Biblical model, proving how this form of poetry

endured to the latest times of the Jewish polity. Stichometrically written, the Psalter affords a fair specimen of Hebrew lyrics in their declining days; and, if we may judge by the occasional introduction of the musical term "Diaspalma" (xvii. 31; xviii. 10), the words were intended to be used in Divine service. The Psalter was first published by La Cerda in his *Adversaria Sacra* (Lugd. 1626), from an Augsburg MS. which has since been lost.¹ The same text with the addition of a few notes of no great value was repeated by Fabricius in his *Codex Pseudepigraphus V. Test.* (Hamb. 1722). A careful revision of the text, aided by an additional MS., was made by Hilgenfeld, and printed in *Zeitschrift für wissenschaft. Theol.*, 1868, and in *Messias Judaeorum libris eorum illustratus* (Lips. 1869). Another edition with a commentary by Geiger (*Der Psalter Salomo's*), appeared in 1871; and the same year saw Fritzsche's *Libri Apocryphi Vet. Test.*, which contains a revised text with various readings. The only English edition which I have met with is a translation of the Psalms in the first volume of W. Whiston's *Authentick Records* (London, 1727).

That the Greek text, which alone is extant, is not the original work, but a translation from the Hebrew or Aramaic, seems to be tolerably certain. The diction is thoroughly Hebraic, and the idioms of that language are too closely represented for it to have been the work of one writing Greek hymns of his own composition. And wherever the translator may have lived, the author seems to have been a native of Palestine.

But if the language and locality of the original work may be regarded as ascertained, the date of the writer is a difficult question, and one that has been the subject of much controversy. Whiston boldly cuts the knot by as-

¹ This manuscript came originally from Constantinople. How it was lost cannot now be ascertained. It is not even mentioned in the existing Catalogue of the Augsburg MSS., Hilgenf., p. 135.

serting that the author is a certain Solomon who is mentioned in the fourth Book of Esdras¹ as rebuilding Jerusalem and restoring the true worship, after the Persian captivity, about the thirtieth year of Artaxerxes Mnemon, *i.e.* B.C. 375. This assertion has no support external or internal, and has been maintained by no scholar of eminence. The controversy really lies between those who refer the work to the time of Antiochus Epiphanes and those who assign it to the days of Herod or of Pompey. The determination depends entirely upon internal evidence; and we all know how uncertain this is, and how prone are critics to read their own views into the words upon which they build their argument. This is very evident in the present case. Ewald and others, who adopt the Maccabæan period as the date, found their theory especially on the language of Psalms i. ii. and xvii. In these passages the poet utters his lamentation over the oppression of his people, complains urgently of the heathen who lord it over Israel, and expresses a hope that God would raise up from another race one to be their saviour.² From these same passages other critics argue for the era of Pompey; and indeed the expressions suit either period. Some other *criteria* therefore must be found in order to settle the much disputed date.

Without entering at length into the historical question, we will just note the aspect of affairs represented in the Psalter, and then compare it with the events in Jewish history to which it seems most closely to correspond.³ The work opens with the bitter cry of the Hebrews oppressed

¹ 4 Esdr. x. 46.

² Psa. xvii. 9: ἀνθρωπον ἀλλότριον γένους ἡμῶν (ἡριτῶν A). For the unmeaning ἡριτῶν Ewald would read ἡρώων, and explain "the race of Heroes" to be that of Alexander.

³ I here gladly acknowledge my obligations to McClintock and Strong's *Cyclopædia*, Art. *Psalter of Solomon*, to Hilgenfeld's edition of the Psalter in his *Zeitschrift*, 1868, pp. 133 ff., and to that of Geiger (Augsb., 1871); also to Lange's *Das Judenthum in Paläst.* (Freiburg, 1866), and to Wittichen's *Die Idee des Reiches Gottes* (Göttingen, 1872), pp. 155 ff.

by the sudden attack of an enemy (i. 1, 2); a generation to which no promise of David's throne had been made had seized the royal crown (xvii), and triumphed in the subjection of the nation. But Israel had been guilty of grievous sin; king, judge, and people alike were involved in the offence; and they were justly punished by intestine war and other calamities. These troubles were repressed by inviting foreign aid; a man of another stock rose up against them; and the infatuated people met the foreigner with joy (viii.), opened the gates and bade him enter in peace. And this stranger from the ends of the earth broke down the walls with the battering ram (ii. 1), seized on the towers, poured out the blood of the inhabitants like water. Jerusalem was trodden down by the Gentiles, the altar profaned, the prominent men were made captives and sent as slaves into the far West. But retribution followed. The Dragon who took Jerusalem was himself slain in Egypt, his body cast forth on the shore, dishonoured and unburied.

Now though isolated expressions in the Psalter suit events that happened at various dates of Jewish history, yet, taking the references as a whole, and especially regarding the mention of the chief oppressor's fate, we cannot forego the conclusion that the poet has before his eyes the actions and death of Pompey. On the decease of Hyrcanus I., B.C. 106, his son Aristobulus seized the supreme power and assumed the title of king. He was succeeded by Alexander Jannæus, his brother, who, attaching himself strongly to the Sadducaic faction, would be considered by the Pharisees (to which sect the Pseudo-Solomon evidently belongs) as an enemy and a sinner. Besides this, being an Asmonæan, and not of the family of David, he had usurped a throne to which he had no just claim. A civil war ensued, and great atrocities were committed. Jannæus died B.C. 79; and then arose a contest for the sovereignty between his two

sons Hyrcanus II. and Aristobulus—the former a partisan of the Pharisees, the latter of the Sadducees. These intestine calamities might justly have been regarded as a punishment for the laxity which had been allowed and fostered of late. Gentile customs were introduced, mixed marriages permitted, and a general corruption of morals followed as a necessary consequence. In the midst of these domestic troubles, and when Hyrcanus, having defeated Aristobulus with the aid of Aretas, king of Arabia, was besieging him in the Temple at Jerusalem, news arrived that the victorious Roman general, Pompey, was advancing on the city. Both brothers sent ambassadors to secure his aid; but Pompey deferred his decision, and Aristobulus, presuming that it would be unfavourable to his interest, shut himself up in the Temple fortress and prepared for a siege. Hyrcanus, on the other hand, received the Roman with every demonstration of joy—throwing open to him the gates of the city, and putting it entirely at his disposal. Pompey sent for his military engines from Tyre, and besieged the Temple. At the end of three months his battering rams destroyed one of the largest towers, and he made his way into the fortress. A cruel massacre ensued; the priests were cut down even while ministering at the altar, and Pompey himself entered the sacred courts, and penetrated into the Holy of Holies. On his return to Rome, after demolishing the walls of Jerusalem, he took with him a large number of Jewish prisoners to grace his triumph, among whom were Aristobulus and his two sons and daughters. Thus was the independence of Judæa overthrown. The manner of Pompey's death is well known. After his defeat at Pharsalia, he sought refuge in Egypt, but was treacherously murdered as he was landing on the shore; his head was cut off, and his body was left naked and dishonoured: "when," as Pseudo-Solomon says (ii. 29 ff.), "the pride of the Dragon was disgraced, and he

was stabbed in the mountains of Egypt, utterly despised by land and sea, and his body was left to rot on the shore, and there was no man to bury him."

It will be seen at once how close is the correspondence between the Psalter and this chapter of Jewish history. If we had space for further detail, that correspondence would appear still more striking; but enough has been said to shew that some portion of the work was written after Pompey's death, and probably very soon after, while the event was still uppermost in men's minds. We may therefore fix the date of its composition at B.C. 48 at latest. Some of the Psalms are doubtless of earlier origin, and none exhibit any certain trace of Christian interpolations.

III. Taking then as proved the ante-Christian origin of the Psalter, we are prepared to find therein valuable intimations of the belief of the Hebrews in the age just preceding the time of our Lord. And we are not disappointed in our anticipations. The current opinions about the Messiah, the Resurrection, the Future Life, are plainly set forth. The way in which these subjects are introduced is briefly this:—The notion of the writer throughout is that God is a righteous judge, both of his own people and of the heathen. He punishes the former as a tender father chastises the son of his love; the heathen meet with the stern correction which their wilful sins deserve. These two aspects of corrective and vindictive discipline are shewn by an appeal to history. The fate of the Maccabæan dynasty, the usurpation of the Asmonæans, the invasion and supremacy of the Romans, are regarded as the punishment of national sins; the fate of Pompey is a specimen of the destruction which awaits paganism. This leads the writer to look forward to a day when Israel's supremacy shall be assured by the appearance of Messiah, and to express his belief in the resurrection and reward of the righteous and the future punishment of sinners. This premised, let the

Psalmist here speak for himself. The following are some of his utterances concerning the Messiah and his kingdom.

Behold, O Lord, and raise up for them their king,
 The Son of David at the time which Thou, our God, knowest,
 That thy Servant (*παῖδα*) should reign over Israel,
 And gird him with power to beat down unrighteous rulers . . .
 And he shall gather together the holy people which he shall guide in righteousness,
 And shall judge the tribes of the people hallowed by the Lord his God.
 And he shall not suffer unrighteousness to dwell in the midst of them,
 And no wicked man at all shall abide with them;
 For he will know them that they are all the children of God,
 And he will distribute them in their tribes upon the land.
 And the stranger and the foreigner shall no more sojourn among them;
 He shall judge the peoples and nations in the wisdom of his righteousness.
 He shall have the peoples of the Gentiles to serve him under his yoke,
 And he shall glorify the Lord by the submission of all the earth.
 And he shall cleanse Jerusalem with sanctification as from the beginning,
 That Gentiles may come from the ends of the earth to see his glory,
 Bringing as offerings her way-worn children,¹
 Yea, to see the glory of the Lord wherewith God hath glorified her.
 And he is the righteous king over them, taught of God.
 There is no injustice in his days in their midst,
 For they shall all be holy, and their king shall be Christ the Lord.²
 He shall not trust in horse or rider or bow,
 Nor multiply to himself gold and silver for war,
 Nor gather hope from arms in the day of battle;
 The Lord Himself is his king, the hope of the mighty one is in the hope of God,
 And he will set³ all the nations before him in fear;
 For he will smite the earth with the word of his mouth for ever,
 And bless the people of the Lord in wisdom with gladness.
 He himself is pure from sin that he may govern a great people,
 Rebuke princes, and remove sinners by the power of his word.
 And, trusting upon his God, he shall not be weak in his days,
 Because God hath made him mighty by his Holy Spirit,⁴
 And wise in the counsel of prudence, with power and righteousness.
 And the blessing of the Lord shall be with him in power,
 And his hope in the Lord shall not be weak;
 And who shall prevail against him?

¹ Referring probably to such passages as Isa. xlix. 22; lxvi. 20; Zeph. iii. 10.

² Χριστὸς κύριος as Lam. iv. 20. In Isa. xlv. 1, some of the Fathers read τῷ
 χριστῷ μου κυρίῳ instead of Κύριω. See Barnab., *Ep.* xii. 11; Tertull., *Adv. Jud.*,
 vii.; Cypr., *Testim.*, I. 21; cf. St. Luke ii. 11.

³ The MS. has ἐλεήσει, which seems plainly wrong. Fr. and Hilg. read στήσει.
 Whiston: "will grind." I would suggest ἀλοήσει "will thresh." Geiger retains
 ἐλεήσει, and translates: "has mercy on all people who fear before Him."
 But this is inappropriate.

⁴ Ἐν πνεύματι ἁγίῳ. Cf. Isa. lxiii. 10, 11.

Mighty is he in his works, and strong in the fear of God.
 Tending the flock of the Lord in faith and righteousness,
 He will let none among them in their pasture to be weak.
 He shall lead them all in holiness,
 And there shall be among them no arrogance to oppress them. (xvii. 23 ff.)
 May God purify Israel against the day of mercy by his blessing,
 Against the day of their election in the presence¹ of his Christ.
 Blessed are they who live in those days,
 To see the good things of the Lord which He will do in the generation to come,
 Under the rod of the correction of Christ the Lord in the fear of his God,
 In the wisdom of the Spirit and of righteousness and power.
 A good generation shall there be in the fear of God in the days of mercy. (xviii. 6-10.)

From these passages we may gather the writer's sentiments. He is deeply afflicted by the calamities of his people. The oppression of the heathen, the ruin of his city, the pollution of the Temple, the reign of paganism, the supremacy of unrighteousness, have broken his patriotic heart; and while he owns that his countrymen are justly punished for past iniquities, iniquities shared by prince and priest and people, he all the more looks forward to the coming Messiah, who shall bring salvation unto Israel. From their lost independence, from their present weakness and insignificance, he turns his longing gaze to better times; he hopes for supernatural help; he glows with anticipations of the glories of Messianic victories. This hope is based on God's promise to David of eternal dominion, which, though for a time diverted into another channel (the Asmonæan dynasty), should be restored in due time under David's greater son. The time is come for the revelation of God's mercy to his chosen nation; Israel is at its lowest point of misery; this is the Lord's opportunity. Let Him send Messiah to expel the unrighteous rulers, to cleanse the holy city from the heathen, yea, to drive them out of the holy land, and to gather together in one the dispersed of the people. But the large promises of God are

¹ Ἐν ἀνάξει χριστοῦ αὐτοῦ. The word ἀνάξις seems to be wholly unknown. Ecclesiastical Greek recognizes σύναξις = Communion. Geiger translates: "in the kingdom of the anointed." It may mean "exaltation."

not satisfied by Messiah's reign over Israel alone. His kingdom is over all the earth. He unites all peoples under his rule, and magnifies the name of God by extending his dominion wherever man has his dwelling place; and this, not for a time only, but for ever.

Thus far the poet has exhibited only the earthly aspect of Messiah's kingdom, his conquests and power, obtained without weapons of war, by the word of his mouth. But lest this idea of Christ should seem too worldly, he hastens to shew the significance of this universal sway, and its moral and religious effects. Messiah is himself sinless, and reigns in a sinless kingdom. All unrighteousness shall be abolished; there shall be no iniquity in the restored Israel. Peace shall reign, and holiness shall triumph. Violence and injustice shall be found no more; the pride of sinners shall be extirpated. So grand an idea of wisdom and purity shall be exhibited in Israel, that distant nations shall flock to Jerusalem to see her glory and to learn her ways.

All this is to happen in God's good time, which, in the author's view, is not far distant, even as the Apostles of the Lord thought that the end was near, and expected to see the great consummation in their own days.

The Messiah, in this Pseudo-Solomon's conception, is not very and eternal God. It is indeed not always clear whether God or the Christ is the subject of some of his paragraphs; but, taking one passage with another, we conclude that he regarded Messiah as the agent and organ of God, but not God Himself. He is God's deputy and executes his will; but Jehovah is the supreme King, and appoints him as ruler and judge. Here we see the defective view of the nature and work of Messiah which meets us in the Jews of the New Testament. The faith is strong, the expectation is immediate, but the idea is erroneous, worldly, carnal, very far inferior indeed to that in the Book of

Enoch, which is much more spiritual and nearer the truth.

To turn to another point. The writer has a strong faith in the Resurrection of the Righteous in the time of Messiah, though he does not give expressly his notion of the sequence of events at that period. That sinners shall rise again does not enter into his view; nor does he state what shall be the fate of the unbelieving portion of the Gentile world in the great future; though he probably held with his contemporaries that exclusion from the kingdom of Messiah was equivalent to eternal death or annihilation. But the righteous are to rise again in order to share the blessings of the Messianic reign, and to shine with an everlasting light, and, as another Pseudo-Solomon says (Wisd. iii. 7), "to run to and fro like sparks among the stubble." In the other world retribution is to fall upon the sinners; they shall be condemned in the day of judgment, and be destroyed as by fire. And sinners, in his view, are not merely those who are guilty of moral offences or vulgar wickedness; he calls by this name the hypocrites and men-pleasers (*ἀνθρωπάρεσκοι*) of his own nation. Against these he inveighs in the bitterest terms. They are profane, unclean as the very heathen whose vices they imitated; their heart is far from the Lord; they have provoked the God of Israel to anger, so that He has grievously afflicted his people for their sake. And he calls for vengeance upon them in this world as well as in the next. May their life, he prays, pass in poverty and distress; may their sleep be vexed with pain and their waking with misery; may the work of their hands never prosper; may their old age be childless; may their dead bodies be cast forth dishonoured, and may ravens pick out their eyes. "So may God destroy all those who work iniquity; for the Lord is a Judge, great and mighty in righteousness" (Ps. iv.).

While thus uncompromising in his denunciation of in-

iquity and in his assurance of God's inflexible justice, the writer is not insensible to the hope that exists for sinners when they repent. If a man is ashamed of his sins and confesses them, God will forgive him and cleanse his soul. But he must be patient under the rod, and take the chastisement as the merciful correction of his error: "He that prepareth his back for the scourge shall be justified from iniquity; for the Lord is good to those who endure discipline." (Ps. ix. x.)

These are the Psalmist's words concerning the Resurrection.

They that fear the Lord shall rise again (*ἀναστήσουται*) to life everlasting,
And their life shall be in the light of the Lord, and shall fail no more. (iii. 16.)
For the Lord will spare his holy ones,
And will blot out their offences by chastisement;
For the life of the righteous is for ever;
But sinners shall be taken away for destruction,
And their memorial shall no more be found;
But the mercy of the Lord is upon the holy,
And his mercy upon them that fear Him. (xiii. 9-11.)
The holy of the Lord shall live in Him for ever;
The Paradise of the Lord, the trees of life, are his holy ones.
The holy of the Lord shall inherit life in gladness. (xiv. 2, 7.)

Thus also he speaks concerning the Retribution that awaits the unrighteous.

Not so are sinners and transgressors. . . .
Who have not remembered God,
That the ways of men are always known unto Him,
And He understandeth the treasure-chambers (*ταμεία*) of the heart before they are made.
Therefore their inheritance is Hades, and darkness, and destruction;
And they shall not be found in the day of the mercy of the righteousness (xiv. 4-6.)
He raises me up unto glory,
But He lays the proud to sleep¹ unto eternal destruction in dishonour,

¹ *Κοιμίζων*, which Fritzsche alters into *κομίζων* unnecessarily, for the Psalmist has the authority of Euripides for this use of the word:

. . . γενεάν
τὰν Ζεὺς ἀμφιπύρῳ
κοιμίζει φλογμῷ Κρονίδας. *Hec.* 472 ff.

Cf. too in the Hebrew, 1 Kings iii. 20; 2 Kings iv. 21.

Because they knew Him not. (ii. 35.)

The mercy of the Lord is upon them that fear Him, while He executes his judgment,
 To sever between the just and the sinner,
 To repay sinners for ever according to their works,
 And to have mercy on the righteous while the sinner is humbled,
 And to repay the sinner for what he did to the righteous. (ii. 37-39.)
 He fell; because evil was his fall and he shall not rise to life again;
 The destruction of the sinner is for everlasting,
 And God shall not remember him when He visits the righteous;
 This is the portion of sinners for everlasting. (iii. 13-15.)
 They who do iniquity shall not escape the judgment of the Lord,
 They shall be seized as by skilled enemies,
 For the mark of destruction shall be upon their foreheads,
 And the inheritance of sinners shall be destruction and darkness,
 And their iniquities shall pursue them unto Hades beneath;
 Their inheritance shall not be found for their children,
 For their iniquities shall make the house of sinners desolate;
 And sinners shall perish in the day of the Lord's judgment for ever,
 When God shall visit the earth in his judgment,
 To repay sinners for everlasting. (xv. 9 ff.)

The Psalter ends with a hymn of praise to God as the Creator, Preserver, and Ruler of all things, who, as the writer has already said, from present confusion and calamity evolves harmony and peace.

Great is our God and glorious, dwelling in the highest,
 Who hath ordained lights in the path of heaven to divide the time from day to day,
 And they have never strayed from the way which Thou commandedst them.
 In the fear of God hath been their way every day,
 From the day in which God created them, and shall be for evermore,
 And they have wandered not from the day in which God created them,
 From the generations of old they have never forsaken their way,
 Save when God bade them at the command of his servants.¹ (xviii. 11-14.)

WILLIAM J. DEANE.

¹ The tautology in my version is a close rendering of the Greek, which, we must remember, is not the original.

EZEKIEL : AN IDEAL BIOGRAPHY.

THE last nine chapters of Ezekiel occupy an absolutely unique position in the history of prophetic, or indeed of any, form of literature. We can understand the instructions given in Exodus xxv.-xxix., xxxv.-xxxix. for they were given, if we recognize them as authentic, for a work that was on the point of execution, or described the actual workmanship of such men as Bezaleel and Aholiab. The description of the Temple built by Solomon, in 1 Kings vi. vii., in like manner, gives, with not more than necessary details of numbers and measurement, what every dweller in Jerusalem had actually seen. There was in each case an objective basis of reality.

With the closing section of Ezekiel's prophecies, however, the case stands quite otherwise. He is far away from the Holy City and has no prospect of returning to it. However strong might be his faith in the restoration of his people at the end of their seventy years' captivity, he could not hope to live to witness it. What he plans is (*primum facie*, at least) for another to build, for another generation than his own to worship in. We have no intimation even of his having children of whom he might cherish the hope that they would be ministering priests in the Temple which he thus elaborately planned. His position was in a manner analogous to that of the great Lawgiver when he had his vision from the top of Pisgah, and looked out upon the promised land, with this difference, that in the one case the eye gazed upon the actual mountains and plains and valleys that lay before it, while in the other what met the Prophet's inward eye lay entirely in the cloudland of speculation.

Another partial analogue may be found, perhaps, in the work that occupied the closing years of the life of David. Those years were spent not only in the collection of the

materials which were to be used in building the Temple which he himself was not allowed to build, but in designing elaborate plans for it. "He gave to Solomon his son the patterns of the porch, and of the houses thereof, and of the treasures thereof . . . of the place of the mercy-seat, and the pattern of all that he had in mind of the courts of the house of the Lord, and of all the chambers round about," and so on through many details (1 Chron. xxviii. 11, 12). The Psalmist recognized that he had as full an inspiration for that work as for his psalms and prophecies. The Lord, who had filled Bezaleel "with the spirit of God in wisdom, in understanding, and in knowledge, and in all manner of workmanship" (Exod. xxxv. 31), had made David "understand in writing by his hand upon him, even all the works of this pattern" (1 Chron. xxviii. 19). But there again, though the architect was not himself to execute the work which he had planned, the execution was not far off. The dying king could give his last charge for its completion to the young heir in whose wisdom and largeness of heart he could see the promise of the energy that would make the Temple of Jehovah exceeding magnificent, a praise and glory in the earth.

The position of Ezekiel was therefore, as I have said, absolutely unique. In the closing years of his life he deliberately sits down to give what we might almost call, not a plan only, but a minutely detailed specification, for the structure of the new Temple which was to take the place of that which was then lying desolate and in ruins. The fact that he did so was, to say the least, an evidence of intense faith. He believed in the restoration of his people to their own land and to the Holy City. As Joseph had given commandment concerning his bones (Gen. l. 25; Heb. xi. 22) when, in all human measurements of probability, they seemed destined to sojourn for centuries on

the Goshen border-land of Egypt, so *he* looked forward to the time when the exiles in the land of the Chaldæans should be gathered once again in the city of their fathers. And the character of the instructions which he gives is also an evidence of the intense vividness of the Prophet's imagination. A poet, writing in the consciousness of his art, would have contented himself with depicting the result, and exhibiting, in a few vivid touches, the glories of the Temple, of what was to him, though in another sense than that which the words convey to us, the New Jerusalem. But the mind of Ezekiel was cast after the pattern of that of Dante. He paints what he sees, and his mental vision is that of one accustomed to order and precision. With the clear memory of the past which often accompanies the closing years of life, perhaps also with the help of the architectural details given in Exodus, and in the records of which we find epitomes in our present Books of Kings and Chronicles, he gives the measurements of length, depth, and height, the relative position of courts and porticoes and gateways, so that they might serve when the time came, as a manual of instructions.

But the measurements are not, it may be noted, identical with those which we find, and which, we may assume, Ezekiel had before him, in the earlier records. While in some instances, as *e.g.* in that of the Holy of Holies, we have the same dimensions as in that of the Temple of Solomon, the space round the Temple of 3,000 cubits square is altogether peculiar to Ezekiel, and could have found no place under the physical conditions presented by the surface of Mount Moriah (Ezek. xlii 15-20). There was nothing in the earlier structure analogous to the "posts" or columns ninety feet in height, of Chapter xl. 14. There is no mention in Ezekiel's Temple of the table of shewbread which was so conspicuous in that of Solomon. The Temple itself is to be built on "a very high mountain"

as with a surface specially prepared for it (Ezek. xl. 2). And when we pass from the structural arrangements to the surroundings of the Temple we find fresh elements of unlikeness. The small stream of Siloam, or one flowing from some neighbouring source, expands into a deep river, and carries with it a quickening and a healing power, transforming the regions through which it flows into the likeness of the Paradise of God (Ezek. xlvii. 1-12). The priests instead of being scattered in their cities as under the old régime, over the whole extent of the country, have a district assigned to them, which, with the royal demesne, extends from the Jordan to the Mediterranean; another portion parallel with theirs is given to the Levites (Ezek. xlv. 1-8; xlviii. 13, 14). The Temple stands in the centre of the priests' portion, and the city and its suburbs lie altogether outside it to the south (Ezek. xlviii. 8). The same independence marks other features in the Prophet's plan of the ritual of the Temple of the future. The priests who are to minister in it are confined to the sons of Zadok, the descendants of Ithamar being altogether passed over (Ezek. xl. 46; xlv. 15). The Feast of Pentecost, the Feast of Trumpets, and the Day of Atonement have no place in his cycle of holy seasons. The Feast of Tabernacles, though the day is still appointed to be kept holy, is no longer called by that name (Ezek. xlv. 25). The Feast of Unleavened Bread is to be kept not for seven days only, but for seven whole weeks (Ezek. xlv. 21, but interpreters differ). The Sabbath burnt-offering and the new moon sacrifices differ in details, into which I need not enter here, from those prescribed in the Mosaic Law (Ezek. xlvi. 1-7; Num. xxviii. 9; xxviii. 11-15).

There is no trace in the after history of Israel of any attempt to carry Ezekiel's ideal into execution. No reference is made to it by the prophets Haggai and Zechariah, who were the chief teachers of the people at the time of the

rebuilding of the Temple. There is no record of its having been in the thoughts of Zerubbabel, the Prince of Judah, and Joshua, the high priest, as they set about that work. No description of the second Temple or its ritual, in Josephus or the Rabbinic writings, at all tallies with what we find in these chapters. If we are to look at it as, in intention, a deliberate prophecy of what was literally to be hereafter, it is, at all events, a prophecy which as yet has had no historical fulfilment? Can we suppose it possible that such an historical fulfilment yet awaits it in the future? Is it conceivable, with the teaching of the Epistle to the Hebrews present to our minds, that the future history of Israel should include not only the conversion of the Jews as a people, and their restoration to their own land, but the revival of the sacrifices and other ordinances which had seen their appointed work brought to its close in the sacrifice of Christ, and were now among "the things decaying and waxing old, and ready to vanish away" (Heb. viii. 13)? Are the sons of Zadok, according to the flesh, to take their place, as such, in that ministry of the Church of Christ which is based on the assumption that the sacrificing functions of the priesthood, as offering for sins, have been fulfilled once for all, and that their other functions have descended to the whole body of Christian people, laity and clergy, as the common inheritance of an universal priesthood? Are we to look forward to a physical change in the conformation of Palestine, to the conversion of the Dead Sea into a freshwater lake, with new surroundings of groves of fruit-bearing trees?

The answer to these questions must be given, if I am not mistaken, in the negative. We may not, for the sake of maintaining a literal interpretation of a portion of the Old Testament, run counter to the whole drift and tenor of the New. And some confirmation at least of that negative reply is found in that portion of the New Testament which

presents the nearest analogue to this vision of Ezekiel. The Seer of the Apocalypse also saw a vision of a New Jerusalem. The imagery in which he describes it, the gates of pearl, the city of gold, the walls of jasper, have become the treasure-house of hymn-writers and preachers. Have those who have so used them, as symbols of the unseen, each symbol, doubtless, having its own special significance, ever dreamt of a literal interpretation? Have they thought of a city in the form of a perfect cube, the length, breadth, and height of it being equal (Rev. xxi. 16), as descending from the skies and occupying a position in Palestine? Have they (I speak, of course, of wise and thoughtful interpreters, whose names are held in honour as masters of Israel) literalised the glowing picture of the river of the water of life, and the tree of life, with its twelve manner of fruits and its leaves for the healing of the nations? (Rev. xxii. 1-3)? In that instance, the Seer of the Apocalypse reproduces, in part, the imagery of his predecessor. But there are points in which the two visions stand in such marked contrast as to be absolutely incompatible. In Ezekiel, the Temple, with its courts, porticoes, gateways, is the centre of the whole ideal. In St. John there is no Temple "for the Lord God Almighty, and the Lamb are the temple of it" (Rev. xxi. 22). In Ezekiel that which seems to him characteristic of the holiness of the Temple and all its precincts is, that no stranger, uncircumcised in heart or in flesh, should enter into the sanctuary (Ezek. xliv. 9). In St. John the glory of the city in which there is no temple is, that "all the *nations* of them that are saved shall walk in the light of it" (Rev. xxi. 24).

If we are thus led to abandon all thought of a literal visible fulfilment in the past or in the future, how are we to deal with the problem presented by the chapters now before us? Shall we, starting from the objective side of dogma, deal with them as being, not indeed a prophecy in the sense

of prediction—that solution we have already eliminated—but a manual of prophetic and therefore inspired symbolism, each part of which we are bound to interpret, finding, if we can, a key to the cypher-writing which we meet with, and dealing with measurements of courts and gates, and rules for sacrifices and festivals, as having each of them a distinct individual meaning, and yet combining into a complete and harmonious whole? Shall we assume that the Prophet himself was conscious that he was writing what could never be realized in a concrete form, that he was but the amanuensis of a Divine Teacher who took this way of instructing him, and through him the ages to come, in truths which could not otherwise be adequately expressed? It will scarcely, I think, surprise those who have followed me in these studies on Ezekiel, or in what I have written elsewhere on Isaiah and Jeremiah, to learn that it seems to me better that we should not start with that *à priori* assumption, and that we should endeavour, as far as in us lies, to deal with this book (for the Chapters xl.-xlviii. clearly form a distinct work) in its relation to the life of the Prophet, as the outcome of his hopes, his imaginations, his memories of the past, his anticipations of the future. So studied, the book seems to me to possess a profound interest, as representing the thoughts that occupied the closing years of Ezekiel's prophetic work. He is still an exile on the banks of Chebar, has still his visions and revelations of the Lord. But the character of his work is altered. He is no longer feeding his soul, as at first, on "lamentations and mourning and woe" (Ezek. ii. 10), nor taking up his parable against the rebellious house, "whether they will hear, or whether they will forbear" (Ezek. ii. 7). There has come to him a calmer and serener day. His faith in the longsuffering of Jehovah and in the restoration of his people to their own land is inextinguishable, and he is able to form for himself an ideal picture of what

that restoration should accomplish. We need not wonder that the picture did not transcend the horizon of his environment, that its outward form was determined by the traditions he had inherited from earlier prophets, and by his own personal experience. That, we might well say, is the inevitable condition of all ideal polities, from the *Republic* of Plato to the *de Monarchiâ* of Dante.

How far Ezekiel contemplated the realization of his ideal as possible in the near or far-off distance, we have no express data for determining. It belongs to the character of the prophetic idealist that he draws his picture with a firm hand, and in distinct outline, and with vivid colours. It is not natural for him to say "This is only an ideal, only a castle in the air. You are not to imagine that I ever expect to see it a reality:" and yet all the while his thoughts about it may be those of a poet and not of a dreamer, contenting himself with presenting his ideal to the minds of men, and so, if it may be, exciting them to take some steps towards embodying it in outward and concrete shape, if not in the very shape in which he himself conceived it, yet in some other in which the same thoughts should be clothed in varying forms according to "the diversities of country, times, and men's manners." And often, as in the case of Dante, whose character and work present, as we have seen, many features analogous to those of the Hebrew prophets, the mind of such a poet-seer of the ideal, or of the future, will take delight in clothing the thoughts of his heart in symbols not at first easy to be understood. He will write, as it were, in cypher, for the few and not for the many. Numbers, measurements, geometrical forms, structural arrangements, liturgical rites, will all have for him a mysterious significance and be, as it were, sacraments of higher things. If that be the case with men who are more or less sharers in the prophetic type of character, much more was it likely to be so with

one like Ezekiel, of whom men said, even when he was in the full exercise of his prophetic mission "Ah, Lord God, doth he not speak parables?" whose every utterance is permeated with the figures of a strange and difficult symbolism.

Within the limits of this paper, with which I conclude this series of studies, I cannot hope to deal at all adequately with the ideal polity of which I have been writing. It is obvious that the method of interpretation which I have suggested deals with it primarily rather as throwing light upon the prophet's mind and character than as a direct Divine revelation. It may be disappointing not to find in it a prediction of which we may look for the fulfilment, a direct, though symbolic, proclamation of spiritual truths. But if there be that element of loss, there is also an element of gain. We learn to know the prophet better as a man. We trace more clearly the *genesis* of the thoughts of which his "ecclesiastical polity" was the outcome. I do not doubt that every part of his scheme had for him a distinct and special significance. Those who have studied Bähr's *Symbolik* know how pervading a symbolism attached to numbers, such as 3, or 5, or 7, or 10, to figures such as the square or the cube, to architectural arrangements as connected with the cardinal points of the compass. I will endeavour, though I am compelled to refrain from any complete treatment of the subject, to give, at least, a representative example of the method thus suggested.

I take for this purpose the "vision of the holy waters" in Chapter xlvii. The germ of that vision may have been found in the older prophecy of Joel (iii. 18), that a fountain should come forth from the house of the Lord and water the valley of Shittim, perhaps in some memories of the waters of Shiloah or the brook Kedron, perhaps also in Isaiah's words speaking of the presence of the glorious Lord "as a place of broad rivers and of streams" (Isa. xxxiii. 21). As a priest

he must have known the water-channels, and the drains which were connected with the supply and the exit of water for ablutions, and the like. What he now sees is of quite another character. He is led outside the Temple by the North gate, and round the North Eastern corner, and he sees, what he had not seen before, a rippling stream flowing from the Holy Place across the inner court, and then out at the threshold of the Temple. It lay in the nature of the case, that that would suggest to his mind the purifying vivifying influences of the faith in the Eternal of which the Holy Place was the appointed symbol. In the historical past upon which he looked back those influences had been meagre and ineffectual. They had scarcely quenched the thirst of any but the actual worshippers in the Temple. But now he sees a strange and marvellous expansion. His angelic companion measures a thousand cubits—symbol in its completeness of a divinely appointed æon, and the waters are up to the ancles; another thousand, and they reach to the knees; and yet another, and they meet the loins; and then, last of all, it is “a river that could not be passed over, even waters to swim in.” Could any symbol represent with greater beauty, the developments in successive periods, of the truth of which Judaism was the starting point, and Christendom, in its various stages, the completion? Has not our knowledge of Divine truth been widening and deepening evermore? As purpose after purpose, method after method, in the working of Divine wisdom and power have shewn themselves, have not men seen that there was now, at last, a stream that made glad the city of their God?

And the Prophet saw that it continued its course eastwards to the *Arabah*, the Ghor, or deep valley of the Jordan, where it flows into the Dead Sea. Ezekiel must have remembered that scene in all its dreary and desolate barrenness; the barren shore, with its salt scurf and

malarious marshes, the salt lake into which no fishers cast their net, the product of the judgment which fell upon the guiltiest cities of the plain, of which, we may remember, Ezekiel had foretold the restoration. Could anything answer more completely than *that* to the old decaying world, the world lying in wickedness, barren and putrescent, incapable of producing any true life, upon which the spiritual influences first of a purified Judaism and then of the Christian faith were hereafter to operate? The waters of the salt sea were to be healed; the old dead world was to receive a new quickening, freshening element of life, and there those who were to be "fishers of men" should cast in their nets, and should take their great draught of fishes. And by the waters, on the shores that were before desolate, there should be "all trees for meat, whose leaf should not fade." A priest who remembered his Psalter could hardly fail to see in that picture the symbolic representation of the saints of God, the righteous who were as trees planted by the water-side and whose leaf should not wither (Ps. i. 3). They, and their good works, the fruits of the faith which was fed by the stream that flowed from the Temple of Jehovah, were to be the sources of spiritual food to the nations of the world. Their very "leaves," their indirect influences, their scattered thoughts and feelings, should be "for medicine," for the healing of the nations. The old sick world, sick unto death, with its idolatries, and shams, and lies, and foulness, was to find in the lives, acts, words of those who belonged to the true Israel of God, the knowledge of salvation, or, if we may use Wiclif's rendering of those words, the true "science of health" (Luke i. 77), the means of healing.

There was, however, in the Prophet's vision of what seemed an universal restoration, a partial and sad exception. The "miry places and the marishes thereof shall not be healed; they shall be given to salt" (Ezek. xlvii. 11). Did not that feature in the picture, which otherwise seemed to

represent the very Paradise of God, answer to that which meets the gaze of those whose vision of the "wider hope" seems clearest and strongest? There are some natures, and the words are terribly true for nations and Churches as well as for individual souls, of whom it seems to hold good that they resist all means of healing. They are "given to salt," left to the evil which they have chosen, to the diseases which they have made inveterate. The leprous taint of selfishness still cleaves to them. No fair flower, no wholesome fruits can spring out of that evil and barren soil. These "waste places" are the outward tokens of that law of continuity which in the corresponding vision of the river of the water of life in the Apocalypse, found expression, not in any symbolic imagery, but in the direct law of retribution: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still" (Rev. xxii. 11).

E. H. PLUMPTRE.

THE BOOK OF ISAIAH.—CHAPTERS XL.-LXVI.

VII.—THE WORK OF THE SERVANT OF THE LORD.

IN Chapter xl. the Prophet presented one side of his conception of Jehovah, God of Israel, for the comfort of his people, his transcendence and uniqueness, or, as he named it, his Holiness. In the next Chapter, descending from this elevation into the arena of history and events, he represents Jehovah as the First and the Last, the Originator of all great movements among the nations and Himself the end of them—his glory shall be revealed, and all flesh shall see it together. The contrast suggested by the first side of his conception of Jehovah was the ridiculousness of the idols

(chap. xl. 19) ; that suggested by the second side was the vanity and impotence both of them and their worshippers (chap. xli. 29). They are no gods ; and, therefore, among the peoples that serve them there is no strength and no light. Israel's God being the First and the Last, He who is the power moving in all events, Israel, his Servant, has no cause to fear ; however complicated and far beyond comprehension the movement may appear, it is working out Israel's deliverance (chap. xli. 8-20). But He who is the First and the Last is not a blind unconscious force, animating events ; He has a purpose of which He is conscious, a goal before him to which He presses ; and this goal and purpose, as the light in Israel's bosom, He has revealed. This purpose, on the part of Him who is God alone, can be no other than that He should be known to be God alone, and as what He who is God alone is—his glory He will not give to another. This knowledge of Him is both the salvation of the world and his own glory. For the relation of Him who is " creator of the ends of the earth " must extend to all creatures, and not to Israel alone. And though his relation to the nations of the world might seem meantime in the interests of Israel his people a hostile one, this is but a temporary and passing condition of things ; it is but a reflection of his inability to bear their idolatries, and his jealousy because of their oppressions laid upon his people (chap. xlvii. 6). He has cherished larger designs from the beginning : " He hath not made the earth to be waste, but to be inhabited " (chap. xlv. 18) ; his design is to reconstruct a regenerated world, to plant a new heaven and found a new earth (chap. li. 16) ; and the expiring life of the heathen world evokes his compassion : it is a bruised reed and a glimmering light which He will not break nor quench. Hence, in Chapter xlii. his Servant is described as bringing forth right to the Gentiles. Strictly, the Servant, as his name implies, performs only what we should call

spiritual duties : his mouth is a sharp sword, and his instrument is the word of God in his mouth ; even when he seems to take part in the external reconstruction of the state, setting up the land and causing the desolate heritages to be again inherited (chap. xlix. 8), he does so in a way quite different from Cyrus, as the passages Chapter l. 4, and lxi. 1, as well as others, indicate : "The Lord hath given to me the tongue of them that are taught, that I should know how to speak a word in season to him that is weary" ; "The spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek" ; and it is by his "knowledge" that the righteous Servant makes many righteous (liii. 11), just as in bringing forth "judgment" to the Gentiles, he does not break but heals the bruised reed, and the isles wait for his teaching. The reconstruction of the state of Israel is, in the Prophet's view, a necessary step towards the Servant's becoming the light of the Gentiles. In this he agrees with all the prophets, both before and after the Exile. For though all the prophets before the Exile foresee with certainty the downfall of the state as it existed in their own day, they are no less assured of its restoration in the days to come. The prophet Amos chants a dirge over the prostrate form of the virgin of Israel ; "She is fallen, she shall no more rise" (chap. v. 2) : yet in the latter day the Lord "will raise up the tabernacle of David that is fallen, and build it as in the days of old" (ix. 11). Hosea predicts that Israel "shall abide many days without a king, and without a sacrifice ; but afterwards shall the children of Israel return and seek the Lord their God, and shall fear the Lord and his goodness in the latter days" (iii. 4) : "After two days will he revive us ; in the third day he will raise us up, and we shall live in his sight" (vi. 2). And Isaiah, casting his one great thought of Jehovah the King—a fire in contact with the sin of Israel, which must cleanse it or consume them—into the history of

his people, foresees that their fate must be like that of the tree, which is cut down to the root that out of the stock there may spring a fresh and healthier growth: "So the holy seed shall be the stock thereof" (vi. 13). He even goes further, not only foreseeing but taking steps to accomplish what he foresees shall be. Perceiving that the organism of the constitution had become indurated, and that in its withered limbs there was no more a channel for the life of God to circulate, he gathered about him a little society, the nucleus of a new Israel, whose hopes were in the future: "Bind up the testimony and seal the law among my disciples; and I will wait for the Lord and will look for him" (viii. 16). The catastrophe of the Exile must have exerted a decisive influence on men's thoughts, especially of their relations to Jehovah their God; and probably in different directions, precipitating into distinct conclusions views that till now had been held, so to speak, in solution. In the minds of those among the people to whom Jehovah was nothing but their national God (and no doubt there was such a class), it may have extinguished their faith in Him entirely. An illustration of this effect may be seen in the desperate language of the exiles who had carried Jeremiah with them into Egypt (Jer. xlv. 16). But, on the prophets and those like-minded with them, the effect must have been a contrary one; if not to clarify their ideas of Jehovah, at least to bring Him closer to the individual mind. For though the state had perished, Jehovah remained, and He remained God; and if no longer God of the nation, for that had ceased to be, then God of the individual members of it who cleaved to Him. In the throes of the Exile the mother expires, but the religious *man* is born into the world. Immediately, and for the time at least, the religious unit becomes the individual soul, and is no more the community. And in this way, in the wonderful providence of God, what seemed the most disastrous ca-

lamity became the occasion of the profoundest religious movement, and an advance towards Christianity almost greater than any yet made; for by shifting the seat and sphere of the ethical and religious feeling from the consciousness of the nation to that of the individual man, the true and fundamental religious subject was at last found; and that inwardness and spirituality which prophets like Hosea, by their personifications of the community as the spouse of the Lord and the like, had striven but failed to reach, was now attained in good prosaic earnest. It is this idea which Jeremiah, the most spiritual of the prophets, and one whose language was much in the mouths of our fathers, though he appears to be almost forgotten now, expresses, negatively, in his tremendous demand to the men of Judah, "Break up your fallow ground, and sow not among thorns" (iv. 3); and positively, in his great conception of the new covenant under which the saving operations of Jehovah touch the individual mind, and the general appliances of the former constitution become antiquated and are superseded: "I will put my law in their inward parts and write it on their hearts; and they shall teach no more every man his brother, saying, Know the Lord: for they shall all know me" (xxxii. 33). Of course there is no renunciation here, or by any of the prophets, of the idea of the great unity, the "people" of God. It would be strange if one of the fundamental prophetic conceptions, that of the state or kingdom of God, had been found out to be a mistake. The idea was no mistake; it has descended to us and survives, though where they said "nation" we say "church." The question which the circumstances of the prophets of the Exile suggest to their mind is not whether this conception is to be abandoned, but how it is to be realized. And they perceive that this can no more be by a slump operation, such as took place at the Exodus from Egypt. The ruins of that attempt lie all around them. The new spiritual house of God can-

not be raised by the wand of a magician—even though the magician be Divine; it must be built up stone by stone: “I will take you,” says Jeremiah in behalf of God, “one of a city and two of a family.” And this is the vision that floats before the mind of the Prophet in these last chapters of Isaiah, glimpses of which we catch in the operations of the Servant, when he addresses himself to “him that is weary,” and preaches “good tidings to the meek,” or calls aloud to “every one that thirsteth,” or appeals to “them that seek after righteousness.”

But to return from this digression—it is so difficult to avoid digressions when speaking of the prophets—to the point from which it started. This point was the remark that the Prophet considers the reconstruction of the state of Israel a necessary preliminary to the Servant’s becoming the light of the Gentiles. Hence, after the general statement, Chapter xlii. 1-4, in which the Servant is introduced and his mission “to bring forth judgment to the Gentiles” is described, a more comprehensive account of him is given and of his operation both upon his people and upon the Gentiles (vers. 5-8); and the first of these is not only considered to precede the other—he is “a covenant of the people,” and then “a light of the Gentiles”—but it bulks so largely in the estimation of the Prophet that he virtually devotes the whole passage that follows to it, ending with the promise from God, “I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the end of the earth, every one that is called by my name” (xliii. 6). And the line of ideas in Chapter xlix. is entirely similar: “It is too light a thing that thou shouldst be servant to me to raise up the tribes of Jacob, I will make thee also a light to the Gentiles, that my salvation may be unto the end of the earth” (xlix. 6). And, just as in Chapter xlii., the Servant’s being a

covenant of the people, to raise up the tribes of Jacob, is to the Prophet so much the first and immediately important thing that it becomes the subject of the whole Chapter: "I will make thee a covenant of the people, to raise up the land; saying to them that are bound, Go forth . . . Lo these shall come from far; and lo these from the north and from the west; and these from the land of Sinim. Sing O heavens; and be joyful O earth, for the Lord hath comforted his people" (xlix. 8 *seq.*). Then follows a remonstrance with Zion because of her little faith, precisely as in Chapter xlii. there was a remonstrance with the Servant of the Lord because of his blindness, and God's great promises of restoration are reiterated exactly as in that earlier passage (xlix. 14 *seq.*).

The Prophet having laid before his people his great conceptions of Jehovah their God (chap. xl.-xli.), and having introduced his first great agent, the Servant of the Lord (chap. xlii.), then introduces his other agent, namely, Cyrus. This personage had been repeatedly alluded to before; but it is in the passage, Chapter xlv. 24-xlv. 8, that he is particularly described and the work stated which he shall perform. In the Prophet's mind the employment of Cyrus by the God of Israel in the work of restoring his people awakened no difficulties; it rather roused his enthusiasm: but the idea was met with incredulity or dislike on the part of some at least among the people, and the Prophet in God's name administers a rebuke to their cavils: "Woe to him that striveth with his maker! a potsherd among the potsherds of the ground! Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?" And, then, to remove their hesitation, he adds: "I have raised him up in righteousness; he shall build my city, and let go my captives." (xlv. 9-25). Thus all the great actors have been called upon the stage, and the drama hastens with rapid strides

towards its denouement. The first act is the downfall of the gods of Babylon (chap. xlv.). The next is the downfall of Babylon itself, celebrated in a song of triumph (chap. xlvii.) Then follows an earnest appeal to Israel to lay to heart these great events, assumed to have happened (chap. xlviii.); ending with the joyful proclamation of their deliverance: "Go ye forth of Babylon, flee ye from the Chaldeans; with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob" (ver. 20).

Thus we reach Chapter xlix., a few verses of which may be quoted.

- 1 Listen O isles unto me,
And hearken, ye peoples from far:
Jehovah called me from the womb,
From the bowels of my mother he made mention of my
name;
- 2 And he made my mouth like a sharp sword,
In the shadow of his hand did he hide me;
And he made me a polished shaft,
In his quiver he covered me:
- 3 And he said unto me, Thou art my Servant,
(Thou art) Israel, in whom I will be glorified.
- 4 And I said, I have laboured in vain,
I have spent my strength for nought and vanity—
Yet surely my right is with Jehovah,
And my recompence with my God.
- 5 But now saith Jehovah,
He that formed me from the womb to be servant to him,
To bring Jacob again to him,
And that Israel be gathered unto him¹
(For I am honoured in the eyes of Jehovah,
And my God is my strength)—

¹ Perhaps after all the more probable rendering is, "and that Israel be not carried off," *i.e.* destroyed, the reading of the text being followed.

6 Saith he, It is too light a thing that thou shouldst be
 servant to me,
 To raise up the tribes of Jacob,
 And to restore the preserved of Israel :
 I will make thee the light of the Gentiles,
 That my salvation may be unto the end of the earth.

The opinion entertained by several writers that there is a break and long pause between Chapters xl.-xlviii. and Chapter xlix. is difficult to acquiesce in. It is hard, in the first place, to believe that two Chapters so entirely parallel in their line of thought as xlii. and xlix. should be produced by the same writer with a long interval between them. And, secondly, Chapter xlix. is closely connected with the end of Chapter xlviii. No doubt if the meaning of the Servant's appeal to the isles (xlix. 1 *seq.*) were that "wearied, as it seems, with the infatuated opposition of the majority of the Israelites, he turns to the countries and peoples afar off" (Cheyne), there would be no apparent connexion at all; but such a gloss upon the Servant's address to the heathen is not sustained by anything in the prophecy. It is true that the Servant is represented as overtaken by despondency, and the feeling that he has laboured in vain; but the despondency is but momentary, and disappears before the thought that his recompence is with his God (xlix. 4; l. 7); and, so far from turning away from Israel, with a sense of failure there, to the Gentiles, the Servant's success in Israel is so much presupposed that his raising up the tribes of Jacob is spoken of as a "light thing" (ver. 6), which shall be followed by something greater, even his being the light of the Gentiles; and his being a "covenant of the people" to raise up the land and restore Israel is immediately afterwards described with unfaltering certainty (ver. 8). It is not his failure in Israel, or any sense of it in his mind, but in truth the victorious issue of his work there,

that makes it pertinent for the Servant to appeal to the heathen. Now he stands face to face with the Gentiles; his mission to them can be entered upon, and it concerns them to listen to him: "Tell this even to the end of the earth, say ye, The Lord hath redeemed his servant Jacob. Listen ye isles unto me. Now saith the Lord unto me, I will make thee the light of the Gentiles, that my salvation may be to the end of the earth." It cannot be accidental that the two most lofty delineations of the work of the Servant and his relation to the heathen both appear immediately on the back of passages announcing the restoration of Israel, Chapter xlix. after xlviii. 20, and lii. 13 seq. after ver. 11 of that Chapter. "Depart ye, depart ye, go ye out from thence (Babylon) . . . Behold my servant shall deal wisely, he shall be very high."

The verses quoted above are addressed by the Servant to the Gentiles. The point of the address lies, of course, in verse 6: "Now saith Jehovah unto me, I will make thee the light of the Gentiles, that my salvation may be to the end of the earth." It is this that it concerns the Gentiles to hear, and the other things said merely lead up to this. The Servant unfolds his consciousness before the peoples, both as it was in the past and as it is now in the present. This he does in three revelations of it: first, at a time indefinitely far back, when Jehovah called him from the womb and made known to him his relation to Himself and his mission, "Thou art my servant; Israel, in whom I will glorify myself (ver. 3);" secondly, at a point considerably in front of this, a point lying between his first call and his present position, when, overcome by despondency, he thought his labour in vain (ver. 4); and thirdly, at the point and in the circumstances where he now stands and actually addresses the Gentiles" (vers. 5, 6).

Verses 1-3 describe the Servant's first call and how the Lord presented his significance to his own mind by

“making mention of his name;” then his endowment with prophetic speech: his mouth was made “a sharp sword,” he himself even, as if an embodiment and incarnation of the word of God, “a polished shaft”; then Jehovah’s protection and reservation of him for the opportune time when He should use him: “in the shadow of his hand he hid me,” “in his quiver he covered me”; and, finally, the revelation to him of his being the Servant of the Lord, Israel in whom Jehovah would glorify Himself.

Verse 4 cannot of course be supposed the Servant’s immediate answer to the Lord’s words in verse 3. It is an answer in effect, but at a time subsequent; it is a reflexion of the Servant’s feeling how little actual events were realizing the purpose of the Lord with him expressed in verse 3. The words are but a dramatic way of saying that the purpose of Jehovah with the Servant delayed itself, and that the hindrances before it looked insurmountable—though in truth no obstacle could intercept the purpose of the Lord.

But now delay shall be no longer (vers. 5, 6). That restoration of the tribes of Jacob and the still existing fragments of Israel, which was the Servant’s more immediate task, is so well assured of success that for the moment it lies behind him, and falls into the shade as a “light thing” before the wider mission to the world, with which he now stands face to face.

It is really to do direct violence to language when Delitzsch, followed by others, interprets “the tribes of Jacob” and “the preserved of Israel” to mean “the spiritual Israel.” The words can mean nothing else but the people Israel in all its parts, both of the North and South, at present scattered among the nations. In other passages the Prophet may contemplate an apostate element which refuses to be gathered; but such an idea does not appear here. And the discrepancy between the ideal and the actual is not to be called an inconsistency.

Who is so blind as not to perceive that the consciousness of the Servant here is only a mirror in which the history of Israel is reflected, first, in its original call and design that Jehovah should be glorified in it; second, in the long delay and apparent failure of the design; and, thirdly, as the design is now in the present juncture of circumstances and concurrence of events about to be realized?¹

Considerations of space compel us to pass on immediately to Chapters lii. 13 liii., on which a few notes may be offered. The passage is one almost too consecrated to be handled, and the danger is great of finding too much in it, or too little, or both. The question who the Servant is ought to be held in abeyance, and attention fixed solely on what is said of him.

The passage consists of fifteen verses, divisible into short sections of three verses each. It follows immediately after a very beautiful passage, in which messengers are represented as seen upon the mountains, hastening to announce to Zion the deliverance of her exiled children (lii. 7-12); and this may be supposed to suggest its theme, which is

¹ The language of verse 5 is remarkable in several ways, and, on account of the variant reading, somewhat uncertain in meaning. The infinitive "to bring Jacob again" should probably be resolved into the passive, "that Jacob might be brought," according to the next clause; the renderings "that I might bring Jacob," or, "that He might bring Jacob," are scarcely fair. Possibly "to bring Jacob again" is to be connected syntactically only with the word "servant," and not with the whole clause "formed me from the womb to be servant" (cf. ver. 6). If connected with the whole clause, the idea might seem suggested that the servant here was himself a product of the time of Israel's dispersion (comp. liii. 2, "he grew up before him as a root out of a dry ground"). If this were so, the substratum of the Prophet's ideal would be the godly kernel of the nation in Babylon, among whom we might suppose the existence of a powerful religious movement; for certainly this Prophet cannot have been alone in his hopes and labours. And undoubtedly many touches in the portrait of the Servant reflect the sufferings and faith of the godly exiles. The idea, however, that the servant was born of the Exile is scarcely consistent with much in the prophecy, nor even with verses 1-3 of the present passage. We have rather in verse 5 an example of what is not uncommon (cf. last words of xli. 9): a design is represented as formed with a view to the circumstances in which it takes effect, though it was actually formed in other circumstances.

that of the coming exaltation of the Servant of the Lord. It is a prophecy of this exalted state of the Servant after and through his sufferings; but, with his singular fondness for dramatizing, the Prophet, instead of continuing the plain predictive form of words with which he commences (lii. 13), introduces speakers whose position is that of the time when the prophecy was fulfilled; Israel, redeemed through the sufferings of the Servant, is represented as looking back to the time of these sufferings now past, and confessing how sadly they then misunderstood their meaning. The general scope of the passage, however, is plain, and comes out clearly both at the beginning and the end in the contrast between the humiliation and sufferings of the Servant and his exaltation, which is the reward of them.

- 13 Behold, my servant shall deal wisely,
He shall be exalted and lifted up, and be very high:
- 14 Like as many were astonished at thee—
So marred was his visage from that of man,
And his form from that of the sons of men—
- 15 So shall he startle many nations,
Kings shall shut their mouths because of him:
For that which had not been told them shall they see,
And that which they had not heard shall they consider.

The speaker is the Lord. The word rendered "shall deal wisely" may mean "shall prosper," and this idea is at least included, for the second clause "shall be exalted" does not appear to express the *effect* of the Servant's action described in the first clause; rather the second clause is parallel in sense to the first and an expansion of its meaning. This suggests that the reference in the whole verse is to the Servant's coming elevation. The observation, "the predominant idea is that of his complete success in his mission, arising from that 'calm, deep wisdom' which willingly accepted the vast but inevitable sufferings which lay on his road to glory" (Cheyne), rather turns the

reader into a wrong track. There seems no reference to the Servant's mind under his sufferings or before undertaking them; these sufferings lie to the speaker's view in the past (or at most the present) as verse 14 indicates, while this verse strictly refers to the future. The whole passage is an exact parallel to xlix. 7, "Thus saith the Lord to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers: kings shall see and arise; princes, and they shall worship"; the present or past humiliation and contempt of the servant shall be turned into reverence and awe before him (lii. 15). Verse 13, therefore, is a simple prediction of the exaltation awaiting the servant, in contrast with his past sorrows and abasement (ver. 14).

The word "astonied" describes the blank expression of countenance which the sight of appalling sufferings or abasement produces in the beholder. To those who beheld the Servant, his visage seemed disfigured so as not to resemble the human face, and his form so as no more to be like that of man. But the height of exaltation shall correspond to the depth of affliction and disfigurement: "like as many were astonied . . . so shall he startle many nations, kings shall shut their mouths at him," in reverence and wonder before him. The term rendered "startle" has created unnecessary difficulty to some writers. The word means "to cause to spring or leap"; when applied to fluids, to spirt or sprinkle them. The fluid spirted is put in the *accusative*, and it is spirted *upon* the person. In the present passage the person, "many nations," is in the *accusative*, and it is simply treason against the Hebrew language to render "sprinkle." The interpreter who will so translate will "do anything." In Arabic the word is no doubt chiefly used in a special sense; but that it had in the language the more general meaning of "leap" or "spring" appears from several proverbs, such as "a greater leaper than a locust," "more springy than the springbok." The

phrase "he will startle" probably means he will cause them suddenly to rise up in wonder and reverence, being parallel in sense to the expression, "Kings shall see and shall stand up," Chapter xlix. 7. The reason of the reverence of the kings and nations is the great grandeur of the exalted Servant; the reason of their surprise is the unexpectedness of it; they were familiar with his disfigured form, but no rumour of his coming greatness had reached their ears.

The "many" that were astonished are probably mainly those subsequently "startled," namely the heathen peoples; though, the phrase being general, onlookers in Israel may be included. There is evidently a certain figurative and ideal element in the description of the Servant's afflictions. They are not literal or real sufferings—and possibly he himself may not be a literal nor real person.

Chapter liii. 1 Who believed that which we heard?

Or to whom did the arm of the Lord reveal itself?

2 For he grew up before him as a tender plant,

And as a root out of a dry ground:

He had no form nor grandeur that we should look on him,

Nor any beauty that we should desire him;

3 Despised and deserted of men,

A man of pains and acquainted with sickness,

And as one from whom men turn away the face;

Despised, and we held him in no account.

The connexion may be with the last words of lii. 15, "that which they had not heard shall they perceive," "who believed that which we heard?" The nations and kings had not heard of the Servant's exaltation; it broke on them with no anticipation of it; those who now speak had heard but given no faith to that which was told them. The speakers who say "we" are evidently Israel, the same who say "our transgressions," and "we have been healed" (vers. 4-6), and who are called "my people," verse 8. The prophet represents the people of Israel now redeemed and

restored through the sufferings of the Servant as looking back to the time of these sufferings, and describing how the Servant then appeared to them, and what thoughts they had of him. They confess themselves to have been as the Prophet often calls them, "deaf"—who believed what we heard? and "blind"—to whom did the arm of the Lord reveal itself, or, become manifest? who recognized the arm of the Lord, that is, the Lord operating? (li. 9). The expressions used by the speakers are general, but the subject in their mind is the Servant, and that which they heard must have been about him or from him, and the operation of the Lord which they failed to recognize to be so must have been through him or in connexion with him (chap. l. 2 *seq.*).

The following verses explain both how they came thus to misapprehend the Servant, and further dilate upon that misapprehension. He had no imposing appearance to attract their attention, no outward splendour or beauty to win their admiration. He was a fragile plant, no spreading cedar; a root from a dry ground, with no imposing height or luxuriance. We must not desert the figure, asking what the "dry ground" was, whether it was the circumstances of the Exile or the like? The "dry ground" is nothing of itself, the whole image is merely the dwarfed growth from such a soil. But not only did the Servant fail to draw them, he repelled them; he was a man of pains and familiar with sickness, stricken with a disgusting disease, so that men turned away their faces at the sight of him. He was "deserted of men," they had no fellowship with him; they despised him, and held him in no account.

- 4 Surely it was our sicknesses that *he* bore,
And our pains that he carried,
While *we* accounted him stricken,
Smitten of God, and afflicted.
- 5 But *he* was wounded because of *our* transgressions,

- Bruised because of our iniquities;
 The chastisement of our peace was upon him,
 And through his stripes we have been healed.
 6 All we like sheep were gone astray,
 We were turned every one to his own way;
 And the Lord made to light on him the iniquity of us all.

The restored people of Israel continue their confessions. Having, in verses 1-3, acknowledged their former misapprehension in regard to the Servant and the meaning of his sufferings, they now state their better understanding of them. Looking on his disfigured form and marred visage, they formerly thought him one stricken of God on his own account; now they perceive that it was the sicknesses and pains due to them that *he* bore; it was because of their rebellions that he was pierced. The chastisement or punishment needful to procure the "peace" or salvation which they now enjoy, or at least the chastisement that has procured it, was laid upon him, and through his wounds they have been healed. They had all gone astray like sheep, and the penalty of their erring, which should have fallen on them, the Lord caused to light on him.

- 7 He was oppressed, though submissive,
 And he opened not his mouth;
 As a lamb that is led to the slaughter,
 And as a sheep that before her shearers is dumb,
 And he opened not his mouth.
 8 Through oppression and through judgment he was taken
 away,
 And among his generation who considered
 That he was cut off from the land of the living,
 Because of the transgression of my people was he stricken.
 9 And they made his grave with the wicked,
 And with the rich in his death;
 Although he had done no violence,
 Neither was any deceit in his mouth.

These verses describe the meekness and submissive behaviour of the Servant under the oppression and unjust judgment by which he was "taken away," that is, killed; the thoughtlessness and want of insight of his "generation," his contemporaries, none of whom perceived that the meaning of his life being cut short was that he was stricken on account of the transgression of the people (ver. 8); and finally state that the indignities heaped on him in life were continued even after death. Accounting him a transgressor (ver. 12), they made his grave with the wicked, although he had done no wrong nor spoken any guile. The Servant was not only meek, but sinless in word and deed. There are many difficulties in these verses. In verse 8, the last clause might read, "because of the transgression of my people, *the stroke due to them.*" The second clause of verse 9 can hardly be translated otherwise than as above. It is parallel in meaning to the first clause. This implies that, as the word "poor" expressed the idea of godly, so "rich" suggested the notion of wickedness. To take the two clauses antithetically (Del.), "they intended his grave (to be) with the wicked, but he was with the rich after death," puts a meaning on "made" wholly unwarrantable, and introduces a streak of light into the dark picture entirely out of keeping with the connexion. The New Testament records the fact that our Lord was buried in the grave of the rich man, Joseph of Arimathea; but it nowhere says that this was done in fulfilment of this prophecy, and thus affords us no direct help in interpreting it.

The confession of the people goes as far down at least as verses 1-6; it is doubtful if it goes further. In these verses they speak of themselves, saying "we," "our," and the like. From verse 7 onward the people do not speak of themselves; some one speaks about them, saying "*his generation,*" "*my people,*" and so on, regarding the people from the outside. The speaker is most naturally to be sup-

posed the Prophet; neither the people themselves nor one of them would be likely to say "my people," and though these words would be most natural in the mouth of God, He is immediately spoken of (ver. 10), and can hardly be the speaker in verse 8.

- 10 But it pleased the Lord to bruise him,
 To lay on him sickness—
 If his soul shall make an offering for sin,
 He shall see his seed, he shall prolong days,
 And the pleasure of the Lord shall prosper by his hand,
- 11 Of the travail of his soul he shall see and be satisfied;
 By his knowledge shall my righteous servant make many
 righteous,
 And he shall bear their iniquities.
- 12 Therefore will I divide him a portion with the great,
 And he shall divide the spoil with the strong;
 Because he poured out his soul unto death,
 And was numbered with the transgressors:
 Though he bore the sin of many,
 And mediated for the transgressors.

The connexion of these difficult verses is probably with the last words of the preceding verse, "though he had done no violence." Though innocent and in no way deserving the great sufferings laid on him, it pleased the Lord to impose them, having a great purpose in view through them. This purpose is expressed in the hypothetical words which follow, "if his soul shall make an offering for sin," etc, to the end of the verse: if he shall lay down his life for the sin of the people, he shall see a numerous spiritual seed, and the pleasure or work of the Lord shall be advanced through him. The phrase "by his hand" means "through his instrumentality," by his means; there is no suggestion of the idea that he shall carry on a prolonged administration of the work of the Lord, or make a continued application of his own sacrifice of himself. The last two lines of the verse are parallel to one another.

Verse 11 is not strictly a continuation of verse 10, but a repetition of its meaning. It restates the work of the Servant and its success in three distinct clauses: he shall be satisfied with seeing the fruits of the travail of his soul; by his knowledge he shall make many righteous; he shall indeed bear their iniquities. The middle clause, "by his knowledge," etc., like the others, refers to his actual work while in it, not to any after administration of it. The words "he shall bear their iniquities" cannot be taken in any other sense than that which the word has in verse 4, as if it referred to a continued administration of the result of the act of bearing (Del.), it can only describe that act itself. The whole verse repeats in somewhat different phraseology the same thoughts as are expressed in verse 10, and may possibly be still under the influence of the hypothesis made in the third line of that verse.

Verse 12, "therefore" is connected immediately with the last words of verse 11, "he shall bear." These words went back to the beginning, and re-affirmed the whole work of the Servant, and verse 12 states the reward of it: because he bare their iniquities, therefore Jehovah will give him great reward. But this does not hinder that the meritorious work of the Servant should be again emphasized in the end of verse 12, and the true meaning of his sufferings stated in opposition to the false construction that was put on them. Men numbered him among the transgressors and held him one of them, thinking his afflictions due to his own evil, while in truth he bore the sin of many and made interposition for the transgressors.

There are many difficulties in these three verses which cannot now be gone into. The Servant is represented as a great conqueror, dividing the spoil with the strong, and receiving a portion with the great. This is, of course, figurative on any hypothesis of the Servant. In verse 10 he prolongs days, lives long: he survives, though slain.

Perhaps the translation of the passage, though it makes no pretence to elegance, may, by rectifying the tenses, make the Chapter somewhat plainer.

Of whom speaketh the Prophet this? of himself, or of some other man? Certainly not of himself; and as certainly of some other man. The question remains, however, whether it was of a real or an ideal man—of a man of flesh and blood who, as he foresaw, would appear in the world, or of an ideal man, in one sense the creation of his own mind, though in another sense existing from the moment of Israel's call and creation, all down its history, and to exist for ever. The question is not whether the Prophet's great figure of the Servant has been verified in Christ. On that all, except Jews, are agreed. Nor is the question whether the Spirit of Christ, which was in the Prophet, led his mind to the great thoughts which he expresses with a view to Christ and in preparation for Him. Over this also there need be no dispute. Nor can it be doubted that in many parts of his prophecy the writer calls Israel the Servant of the Lord, and that this nomenclature must be our starting point and regulate in some degree our conclusions; for it is inconceivable that the Prophet should express different ideas by the same term Servant, or that he should apply the same epithet to wholly different subjects. But the question, on the one hand, is this: Had the Prophet the foresight or the presentiment of the rise of a real individual among his people, a person who should bear on him the true marks of Israel, and be the incarnation of the idea of Israel? Is this the Servant? If so, the Prophet's foresight or presentiment corresponds entirely to the historical Messiah, who is the person whom he foresaw, or at least altogether such a person as he foresaw, although the Prophet himself may never have identified the object of his own foresight with the Messiah, son of David, foreseen by other prophets. Or, on the other hand, is the Servant of the Lord to the

Prophet, not a real person about to appear in the future, but a person who has existed from the moment that Israel came from the womb, lived all through its history, and who shall prolong his days all down its future; a person in one sense a creation of the Prophet's mind, though more real to him than any being of flesh and blood, the ideal Israel itself, of whom the actual Israel of any generation was but a rude embodiment and earthly hull? If so, the Servant of the Lord would be a figure similar to the Wisdom of Proverbs, only a purely redemptive creation, while the Wisdom is a cosmical one, though each verified and realized ultimately in the Son of God. To the creation of this transcendent being the Prophet has drawn contributions from the whole sphere of God's redemptive operations: from the Divine determinations impressed on Israel and his endowment with the word of God; and from all in Israel's history that was of redemptive significance, the heroic labours of the prophets, the meekly-borne sufferings of his saints in all times, but particularly under the sorrows and trials of the Exile—sufferings due to others, though falling on them; the death of his martyrs, who died only to live again in the seed they had begotten; and the undying faith of his confessors, a faith that would yet win a victory over all the world.

A. B. DAVIDSON.

FAITH NOT MERE ASSENT.

VII.

THE last objection we have to urge against the intellectual theory is that it gives no adequate account of the *moral energy and efficacy of faith*.

The Scriptures teach that faith is the germinant principle of the whole Christian life, the master-principle, not only

in the statics, but in the dynamics of the soul. It is not a mere idle sentiment, dreaming itself away in sweet dreams of heaven; still less is it an antinomian persuasion of our deliverance from all moral obligation. It is an energetic and regenerative principle. It "*works* by love" (ἐνεργουμένη),¹ "purifies the heart,"² "overcomes the world,"³ and the 11th chapter of the Epistle to the Hebrews is an imperishable monument of its triumphs. It enlists on its side two of the most powerful principles of action. It rectifies, quickens, and strengthens the authority of *conscience*, and it generates a personal *love*. Either of these two, Conscience or Love, is by itself most masterful; but their alliance is simply irresistible. And it is the glory of faith that it reconciles these two, so often unhappily divorced from each other, welding them together in the fires of redeeming love into a dual sovereignty, under whose united sceptre law is transformed into liberty, and duty into choice.

The ancient moralists failed to supply motives powerful enough to produce virtuous and holy lives, and especially to regenerate the more vicious and depraved classes of mankind. Besides possessing a defective moral ideal, they had no adequate motive force to secure conformity to it. Plato descanted eloquently on the *beauty* of virtue (τὸ καλόν) and the *love* it was fitted to inspire; but its beauty made no appeal to the conscience, and its love was nothing but a mild, intellectual, impersonal emotion, far too ethereal to cope with the stern realities of life. Aristotle, while resting content with the unheroic and unphilosophical ideal of "the mean" (τὸ μέσον)⁴ could propose no other method of realizing it than the twofold discipline of political citizenship and personal habit, the former affecting merely the out-

¹ Gal. v. 6.² Acts xv. 9.³ 1 John v. 4.⁴ "The mean" implies the existence of two extremes; but this implies the recognition of a standard to determine what constitutes an extreme, which nullifies the theory.

ward elements of man's life, not the inward and spiritual, the latter having no power to implant a new principle of holiness, but only at best to confirm a principle already implanted. It was reserved for Christ, not only to reveal a nobler ideal of character, and to realize it in his own life, but to point out and create the motive power necessary to reproduce it in the mass of mankind. No less idealistic than Plato, He was as realistic as Aristotle, while He supplied the fatal lack of both. Besides leaving room for the play of other forces, social and individualistic, He proposed Faith in Himself as the grand regenerative principle of the human soul. Not only did He point out that the kingdom of heaven was within men's hearts, but He directed attention to Himself as its realized Ideal and divinely constituted Head, especially in virtue of that act of self-sacrificing Love which brought Him from glory to the grave; and He called upon all men to believe in his name with a view to that moral regeneration which formed the indispensable passport into his kingdom. This was a principle of which neither Plato nor Aristotle had ever dreamed.¹

That this principle has really been effective as an instrument of moral regeneration is simple historic fact. Wherever it has exerted its influence, it has subdued the pride, crucified the selfishness, purified the affections, and sanctified the lives of men. It reclaimed the social outcasts of Galilee and Judæa in the days of our Lord; turned a few simple and earthly-minded peasants into the highest types of saintship and moral heroism; created out of the chaos of a dissolving civilization a new moral kosmos, of which the characteristic features were a meekness that forgave all injuries, a generosity that counted nothing its own, a humility that aspired to descend, a courage that made humble men and women go singing into the flames rather

¹ See Row's *Bampton Lecture*.

than deny their Lord, a purity that shunned the very appearance of evil, a love that embraced the world; and it has generated a moral force which has subjugated many of the most savage tribes, extinguished slavery, abolished the brutalities of the amphitheatre, created a new ideal of sexual and domestic purity, covered the earth with monuments of charity, and conquered its way to the moral supremacy of the world.

Now that the moral efficacy of Christianity is directly attributable to faith is the testimony, not only of Scripture, but of Christian experience. Every Christian will be ready to testify that his spiritual life and moral earnestness have, not only been derived from this principle, but have advanced or declined in proportion to its vitality or decay. For faith is a permanent principle of the Christian life. It is not an instrument brought into operation once for all and then discarded for ever; it is not a principle which the spiritual life can ever outgrow, any more than a stream can dispense with its fountain, or a plant survive separation from its root. While it unites the soul to Christ, and thereby brings the sanctifying agency of the Spirit into operation, it does not thereafter withdraw its mediating function. "*Christ dwells in our hearts by faith.*"¹ We "*are kept by the power of God through faith unto salvation.*"² Nor is this faith a mere persuasion that Divine power will effect our complete salvation, irrespectively of our own wills; for such a faith, so far from being adequate to the production of the effects ascribed to it, would be the paralysis of all moral life. The Spirit does not operate in violation of the fundamental laws of mind. We are neither regenerated nor sanctified by magic, in spite of ourselves, against our wills, or without them, but through the exercise of our own powers and faculties and by instruments adapted to these ends. Faith, therefore, as the sub-

¹ Eph. iii. 17.

² 1 Pet. i. 5.

jective instrument of the Spirit's work, must be naturally fitted to renew and sanctify us; it must have an inherent fitness or tendency to make us holy. By the law of continuity the cause must be adequate to the effect and homogeneous with it. We cannot get more out of the mill than we have put into the hopper. We cannot gather grapes from thorns or figs from thistles. The oak is potentially in the acorn. Life can only be evolved from life. If, then, faith is the necessary antecedent of holiness, and holiness is its necessary consequent, it must not only be a holy principle, but one of such inherent energy as to contain in germ the whole future of the Christian life. Now the question is, Is bare intellectual assent adequate as a cause or instrument to the production of the moral effects we have described?

The contention of the intellectualists is, that assent is necessarily productive of all Christian obedience, as well as of trust and self-surrender; that the intellect governs the heart and will; and that where conviction appears to be inoperative, it is only seeming and not real.

Now that the intellect does exert an important influence on the feelings and the conduct has been fully admitted. But its control is by no means absolute or uniform. It is subject to important limitations. We have already seen how great is the reflex influence of the feelings upon the intellect. But what we are now concerned to shew is, that intellectual conviction does not necessarily determine conduct, and specially that there is such a thing as inoperative assent to the gospel. This is what is usually called a *speculative* or *historical*, as distinguished from a saving faith. It is the faith *without works*, characterized by James as a *dead* faith. Luther describes it as "*frigida quædam opinio, aut vaga humani animi cogitatio*" of men who, though they can talk much of Christ, and know and have meditated on and assent to the truth of his history, yet

have not their hearts renewed by its power.¹ Calvin speaks to the same effect of an assent which takes the word of God for most certain truth, but does not penetrate to the heart; and he instances the faith of Simon Magus.² Newman has revived interest in the subject by his theory of Assent, which he distinguishes into two kinds, "notional" and "real."³ In notional assent the mind contemplates its own creations; in real it is directed towards things. Notional assent deals only with abstract notions and general propositions; real has to do with concrete objects, with persons, facts, or things, represented, however, by the impressions they have left on the imagination. The author gives several apt and beautiful illustrations, shewing how the notional becomes real; how truths or sentiments learned from books or teachers, and admitted in the abstract without practical efficacy, become charged with living power when some actual personal experience brings them home to us as realities, transfers them, that is, from the mere intellect to the imagination and emotions. If we apply the theory to religious beliefs, we have to distinguish theological from religious belief. Theological belief is belief in the notions of the objects of faith, *e.g.* God and the Trinity. Religious faith is belief in the objects themselves. Notional belief in God is attained by various inference; it becomes real through the operation and testimony of the "moral sense."

Now with regard to this distinction, it may be observed that it does not exactly correspond with that between speculative and saving faith. Real is not identical with operative or saving. The imagination may vividly realize its objects without stimulating those emotions which lead to action, and, where it does stimulate them, its effect is not invariably the same either in degree or in

¹ Preface to *Commentary on the Epistle to Romans*.

² *Inst.* III. ii. 9, 10.

³ *Grammar of Assent*, pp. 31-94.

kind, for it leads one man to hate what another loves, to pursue what another shuns. Newman himself, indeed, admits¹ that it is not invariably effectual, but contends that it is so "on the whole." But why "on the whole" merely, and not "always and necessarily"? Would it not be better to make real assent exactly coincident with operative assent, and thus place the ground of distinction between it and notional assent in the state of the affections or the action of the will, rather than in the impressions of the imagination? But whatever be the true relation between real and operative assent, there is good ground for holding that there is such a thing as notional assent. One may, *e.g.* by abstraction form a general notion of beauty, or sweetness, or virtue, assent to certain general propositions, and even reason acutely regarding them, without being practically influenced by them. Even the blind have been known to prosecute scientific investigations regarding light and colour with success, their conceptions of which must have been either pure intellectual abstractions, or abstractions infiltrated with analogical conceptions, that is to say, with conceptions framed in terms of the sensations of another sense, as hearing—of which we have a suggestive example in the use of such an expression as "loud colour"—though, of course, where one's conceptions of an object are *entirely* analogical, they cannot be called true conceptions, however *real* they may be in the sense of dealing with the concrete, and therefore we may not appeal to them as evidence of the possibility of inoperative assent. So also one may assent notionally to the truth that there is a God and speculate with subtlety about the Divine nature without having any genuine feelings of devotion or love towards God. One may form a correct but abstract conception of sin, and assent to certain theological propositions regarding it, and yet fail to realize one's personal sinfulness, especially in

¹ P. 89.

some concrete detail. And one may give a fairly intelligent but still purely notional assent to the main truths of the gospel, without yielding a cordial and practical submission to them. This merely notional faith has neither justifying nor sanctifying power. Like the corn of wheat that does not die to itself, and lay hold of the living forces of nature, and subject itself to their quickening power, it abideth alone, unproductive because isolated from the living realities of religion and the vital forces of the soul. To be morally influential it must come into living contact with the realities and powers of the spiritual world and become transformed by their operation from a *seed* into a *root*.

But even when assent deals directly with things themselves, and not with general notions or merely analogical representations of them, it will still be inoperative if these objects are such as either do not at all affect our interests or feelings, or are conceived by us as not affecting them, or exert only a partial influence upon us, its effects being counteracted by opposite and stronger tendencies. Before any effect can be produced upon the will there must be two things—*first*, an inclination in a particular direction, not opposed by a stronger in a contrary direction; and *secondly*, an object known or believed to exist and to possess qualities adapting it to the felt inclination: “*ignoti nulla cupido*.” The knowledge or belief may be derived from sense, memory, testimony, intuition, or inference; it may exist in varying degrees of certainty from opinion to absolute assurance; and its effect upon the motive powers will be proportioned to these. But it is obvious that unless there be a prevailing inclination or desire to which the object appeals, not even the most absolute certitude as to its existence, not even the visible presence of the object, will induce us to make any effort to attain it. The operative character of the conviction depends, therefore, on a variable ratio, compounded of the strength of the conviction

and the strength of the desire. Two men have food placed before them ; the one is hungry, the other is already satisfied. They form precisely the same estimate intellectually of the reality and valuable properties of the food, of the source from which it has been supplied, and of their right and title to partake of it. Now, if the intellect determined the will, these two men would feel and act alike. The keen sensations of hunger, however, form a different estimate of the qualities of the food from that formed by the man who is full ; they invest it with a peculiar and irresistible attraction, so that, while the one abstains, the other eats. And in like manner a person may believe that salvation is offered him through Christ, and even in a general way that it is his interest and duty to embrace it, and yet reject it through want of inclination for it. There are few indeed who are wholly unconscious of spiritual appetites, who have not at times some craving however blind, some longing however vague, for higher and purer and more enduring satisfactions than those of time and sense ; but in how many cases are these awakened appetites allowed to be stifled by the baser inclinations of their nature ! That men often act in opposition to their judgments both as to duty and interest is matter of common experience. The intellectual theory of virtue,¹ the ethical analogue of the intellectual theory of faith, according to which virtue is knowledge, and sin is ignorance or error, and men never willingly sin against their interest, or against their view of what is ideally best, is contradicted by the concurrent testimony of consciousness and general experience. Take a too familiar illustration. A man is strongly tempted to indulge to excess in intoxicants. Past experience convinces him that indulgence would be injurious to his health, a dishonour to his manhood, a wrong to his family, a sin against God.

¹ In its utilitarian form the theory of Socrates, Hobbes, Bentham, &c. ; in its more idealistic form, of Plato, Spinoza, Cudworth Price, Wollaston.

This conviction awakens certain feelings which urge him powerfully to self-denial; but appetite, allied perhaps with certain social feelings, clamours imperiously for gratification. A conflict between the rival tendencies ensues, but the latter, stronger than the other, either prevails at once, or gradually withdraws the attention of the mind from the objects of the opposite feelings towards its own, until at length, unless he uses means to weaken appetite or strengthen conscience and prudential fears, the ignobler principle prevails. And the remarkable fact is this, that all the while, even at the very time he yields, he knows that he is acting a wrong and foolish part; conscience, even when overborne, condemns him in the thing which he alloweth.¹ Now how is this fact to be explained in accordance with the theory that the intellect governs the will? Perhaps it may be said that his judgment is for the moment really changed—that he is really acting from conviction—the conviction that the gratification of his appetite is on the whole the most desirable thing for him to do. But a certain ambiguity lurks under this expression. If this only means that he acts under the strongest or prevailing motive, it is an irrelevant truism. If it means, however, that he has become convinced that he is promoting his own greatest good, or doing what is the *best* thing for him to do, it utterly misrepresents the facts of consciousness and experience. Every man must be conscious of having often acted against his judgment, both as to what was right and what was for his interest, ready to confess with Medea: “Video meliora proboque, Deteriora sequor.”² Were it otherwise, whence the feeling of self-condemnation?

¹ Rom. xiv. 22. See also i. 32.

² Ovid, Met. 7, 23. Adapted from the words of Medea in Euripides:

καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά·
θυμὸς δὲ κρείσσειν τῶν ἐμῶν βουλευμάτων.

“I well know what crimes I am about to perpetrate, but passion gets the better of my resolutions.”—*Med.*, 1078.

Where would be the possibility of moral guilt? Why blame ourselves or others for what are merely mistaken judgments? Does not morality resolve itself on this theory into a more or less accurate calculation of consequences? As ordinarily understood, is it not itself the greatest of all mistakes, and consequently the greatest immorality?

We admit that the appetite or feelings which override our convictions tend to weaken them, and sometimes succeed in destroying them. The passion ever justifies itself to the judgment, and tends to blind as well as to enslave. Feeling and judgment tend to adjust themselves to one another; if the will does not conform to the judgment, the judgment will often be made to conform to the will. But what we wish to point out is that they hardly ever do exist in a state of equilibrium, especially in morals, and where they do, it is too often unstable equilibrium; for consciousness, experience, and the moral sense of mankind unite in testifying that in multitudes of instances, while judgment or conscience proposes, passion disposes.

But it may be asked, Is not the desire of happiness so strong in every breast that the gospel which offers the highest and greatest possible happiness to man has only to be believed in order to be at once and joyfully accepted? If a person is awakened during the night, and told that his house is on fire, and his life placed in the utmost peril, must he not, if he really believe the report, rouse himself from slumber, and exert all his energies to save himself from destruction? Or if a sick man has a remedy placed in his hands and really believes in its efficacy, must not his belief constrain him to make trial of it? Or if a condemned criminal receives a document containing an offer of pardon from his sovereign, must he not, if he believes the document to be genuine, accept the offered pardon? We answer that in the great majority of such cases the effect of belief would

be exactly as described, but that they differ in an essential point from the case they are intended to illustrate. In these cases the belief appeals to some of the strongest motives of human nature, the love of life, of health, and of liberty, which encounter no rival sentiments of strength sufficient to resist them ; whereas, in the case of the gospel, belief has to contend with many of the strongest inclinations of the heart. All men doubtless desire happiness, but not the self-denying happiness of the gospel ; all love life, but not the life eternal ; all would gladly escape the penalties of sin, but all do not appreciate the holy joys of heaven. Hence there are many who know the gospel well, assent to its leading truths, believe it to be both their duty and their highest interest to obey it, and even desire, in a measure, the happiness it offers, who nevertheless, through the reigning antipathy of their carnal hearts to the purity, spirituality, and self-sacrificing nature of its requirements, resist the clearest dictates of their reason. Even the cases adduced above may be so adjusted as to become suggestive parallels. In the first case, the man might tarry in the burning house in the attempt to rescue his valuables or his family from the flames till he found it too late to escape ; the love of life being for the time overmastered by the love of money or of family. In the second case, it is quite within the range of possibility that the sick man might through distaste for the medicine, or hatred of its inventor or administrator, or disgust with life and the world, "throw physic to the dogs," and die. And as for the third, if we suppose the person to be a proud rebel, and the document sent him to contain, besides an offer of pardon, an invitation or command to make humble submission to his sovereign, it requires no stretch of imagination to conceive that obdurate hatred of his sovereign's person, disaffection to his government, the passion for a lawless existence, wounded pride, or contempt

of life, might each or all combined determine him to reject the pardon with its humiliating condition and prefer to suffer the penalty of his rebellion.

Assent, then, not being necessarily effectual, cannot be identified with saving faith. The principle which proves itself possessed of moral energy to transform the world must be something vastly more. It must itself be a moral principle; it must include feeling as well as cognition; it must be conviction *on fire*; nay, it must be conviction *in motion*; not only assent and trust, but a surrender of the will; not only warp and woof, but willing hand, though as yet neither work nor web. The Will is the gate through which belief and confidence pass into the realm of reality and carry with them the power of an endless life. Hence saving faith is the nodus or ganglion, or nerve-centre, so to speak, where the most vital lines of force converge; the point whence radiate, as from the golden milestone in the Roman Forum, roads of influence and command to the utmost extremities of the empire of the soul. "When," says Newman, "I assign an office to faith, I am not speaking of an abstraction or creation of the mind, but of something existing. . . . I would treat of faith as it is actually found in the soul, and I say it is as little an isolated grace as a man is a picture. It has a depth, a breadth, and a thickness; it has an inward life which is something over and above itself; it has a heart, and blood, and pulses, and nerves, though not upon the surface. All these indeed are not *spoken of* when we make mention of faith, nor are they painted on the canvas, but they are implied in the word because they exist in the thing."¹

This view of faith recognizes the organic unity of the spiritual life: first, by regarding it as the act not of one faculty or set of faculties alone, but of the whole soul, the gathering up and co-ordinating of its manifold activities

¹ *Lectures on Justification*, p. 265.

into a complex and harmonious whole; and secondly, by making it "the form of an infinite content," of which the whole subsequent life of the soul is the progressive realization. It assigns to it a genetic energy adequate to the production of the rich and manifold results of the Christian life. It regards it as containing in itself, implicitly and purposively, the whole future life of holiness, as claiming in one momentous act of self-surrender that oneness of life with God which constitutes the essence of religion, and which it henceforth becomes the believer's aim to re-claim and realize. Faith has in it the germ and potency of every other grace, including even love itself—not love fully formed, but inchoate and rudimentary, *caritas informis*, so to speak, which faith converts into *caritas formata*. For Melancthon himself did not hesitate to say that there is love in faith—"in fiducia inest dilectio";¹ and even Luther, the very last man, surely, to adulterate his own favourite grace, or imperil his own cardinal doctrine, once uttered the striking words inscribed on his monument at Worms: "Der Glaube ist nichts anderes denn das rechte, wahrhaftige Leben in Gott"—"Faith is nothing else than right true life in God." "The end of faith" is thus in the beginning. A full salvation is in its hand from the first. One with Christ, the believer is also "complete in Him," already seated on his saint-throne in the New Jerusalem, and "filled with all the fulness of God."

Finally, this view of faith recognizes the essential union of morality and religion. The foregoing arguments, it will be observed, turn to a large extent on the moral aspects and relations of faith. We have dwelt upon its moral ground, its moral conditions, its moral characteristics, and its moral intention and efficacy, as evidences that it is not exclusively intellectual but moral in its nature. One of our main charges against the intellectual theory is that it does

¹ Loc. Com. f. 213. *fiducia* being given as an equivalent for *fides*.

not sufficiently recognize the necessary connexion between morality and religion. It places not faith alone, but the whole religious life of which faith is the foundation, on an intellectual rather than on an ethical basis. It tends to make human salvation depend on dexterity in weighing evidences, framing definitions, and handling syllogisms, rather than on having one's heart right in the sight of God; to turn out logicians and metaphysicians instead of saints; to crystallize religion into a hard and fast theological system, or to sublimate it into a thing of airy philosophical speculations; to resolve the Divine nature into a logical abstraction, Christ into a mere Idea, and the procession of the Spirit into a dialectic process.

Religion, on the contrary, must rest on a moral basis. Its root-conception of God, given through the conscience not less than through the reason, is that of a Being infinitely good and righteous, to whom we are responsible. No religion can be true which ascribes to Him injustice, impurity, or malignity, or which represents Him as sanctioning any departure from righteousness in his creatures. To separate religion from morality is fatal to both. Their existence depends on their co-existence. A non-moral religion becomes either a mere branch of æsthetics, as was the case with much of the religion of ancient Greece, and that recently promulgated in "Natural Religion"; or a department of logic and metaphysics, such as Christianity itself in some of its more elaborate theologies is in effect resolved into; or a system of magic, in which salvation is procured *ex opere operato*, irrespectively of the moral dispositions of its subjects; or an arbitrary scheme of selfishness or "other-worldliness," contrived merely to secure everlasting happiness: while an immoral religion—one that is immoral either in its express teaching, like the licentious idolatries of the East, or in its direct tendency, like the Jesuitical and antinomian corruptions of Christianity itself,

is perhaps the most monstrous and pernicious perversion of the religious sentiment that ever disgraced its history, degrading as it does that which is divinest in man into the ally and minister of the vilest; so that, in the language of Cowley, "the heavenliest thing on earth still keeps up hell."

Not that religion is to be resolved into mere morality, as it practically is by Kant, who leaves us no other God, we fear, than the "Categorical Imperative"; by Fichte, whose definition of God is "the moral order of the world"; and by Matthew Arnold, who defines religion as "morality touched by emotion," and God as "the power not ourselves that makes for righteousness." If their divorce is fatal, their absolute identification is prejudicial to both. Religion, while including morality, infinitely transcends it, and in doing so transmutes and glorifies it. Morality, as such, has only to do with duty, and with duty in its finite aspects, relatively, that is, to our own nature and to finite creatures like ourselves; whereas religion has directly to do with all our relations to God, contemplates all duty whatsoever as duty to Him, and supplies sources of consolation and motives to obedience which mere morality can never know.

Thus, though not identical, they are inseparable. They overlap one another, and are the complement of each other. Religion is the keystone that completes and consolidates the arch of Ethics, while Righteousness is one of the chief pillars and grounds of religion. Religion is the crown that heads and co-ordinates the various constituents of the moral realm, while at the same time it derives from the latter the main elements of its stability and power.

Whatever theory, therefore, overturns or imperils the moral foundation of religion is to be rejected or regarded with suspicion, no less than that which divests morality of the sanctions and supports of religion. That the intellectual theory of faith incurs this condemnation, has, we think, been made plain. Though it by no means neces-

sarily involves the denial of moral obligation, or the assertion of its abrogation, yet by making intellect the prominent and dominant factor in salvation, it tends to subordinate and disparage its moral elements, and so to weaken the sense of moral obligation. And however strenuously its advocates may insist on the immutability of the moral law, and even on its increased obligation under the gospel, their theory leaves a chasm between the intellectual and the moral which no speculative ingenuity can span, and which can only be bridged over by a practical moral instinct which involves a renunciation of the theory.

Note.—I am indebted to Professor Rawson Lumby, of Cambridge, for pointing out to me the following striking contrast between *πιστεύειν εἰς* and *πιστεύειν* with a dative, in confirmation of the remarks made on page 311 of the present volume of this Magazine. I give it in his own words: "In John viii. 30 the construction with the preposition is used of those who accepted the Lord's deep teaching of his mission from heaven, and his Sonship to the Divine Father. In the very next verse the other construction with the simple dative is employed to designate the Jews who gave credit to Jesus for earnestness of purpose, good intention, and honest setting forth of what he deemed to be truth, but who were quite ready to try and kill the teacher (see verse 37) when his doctrine was displeasing and clashed with their own notions about their position as the seed of Abraham. Occurring in consecutive verses, accompanied with what we may call companion-pictures of the two kinds of believers, they are very striking sentences. They seem so very apposite to your remarks that I have taken the liberty of calling your attention to the passage, as they supply, as I think, a very marked illustration of your words."

Before receiving this communication I had come upon another passage in the same gospel in which the contrast is brought out, though not by any means so strikingly, between the two kinds of believing. In John ii. 11, it is said that the effect of our Lord's miracle at Cana upon the "disciples" who witnessed that manifestation of his glory, was that "they believed on him ($\pi. \epsilon\iota\varsigma$)."

There is no direct use in the immediate context of the other construction of the verb, as in the passage above referred to, but in the previous chapter (see verses 41, 45), these same disciples are represented as having already acknowledged him to be the Messiah; and not only so, but Nathanael, who was almost certainly one of them, is addressed by our Lord (ver. 50) as one who had already "believed." They had "believed"—with an intellectual conviction; but now they "believed *on him*"—with the deeper faith of the heart, accepting and committing themselves to him as their personal Lord and Saviour. They advanced "from faith to faith."

ROBERT WHYTE.

THE PEARL OF GREAT PRICE.

MATTHEW xiii. 44-46.

It is long since any article in the EXPOSITOR has provoked so many suggestions and rejoinders as that of Mr. Metcalfe, on "The Twin Parables," which appeared in the July No. (pp. 54 ff.). They have reached me, not only from Ireland, Scotland, England, but also from America and the islands of the West. It was obviously impossible that I should insert them all, or indeed many of them; but I have just received one from the Incumbent of Holy Trinity, the pro-cathedral of Bermuda, which, partly because it has come so far, but mainly because I think it points in the right direction, I gladly submit to the judgment of our readers.

EDITOR.

In venturing to criticise the explanation of this Parable advocated by Mr. Metcalfe a few numbers back, I must confess to a feeling of

considerable reluctance. The key he offers is one that has sometimes suggested itself to my own mind, and I have tried hard to make it fit all the wards of the lock ; but without success. He does not advance any fresh argument in favour of this fascinating theory ; on the contrary, his elaborate argument is to me a convincing proof that the theory he broaches is not the true interpretation.

The last paragraph in Mr. Metcalfe's paper furnishes my principal objection to his view. He is there obliged to admit that the phrase in the Parable, "and sold all that he had," tells against him, pleading at the same time that it does not seem to form an insuperable objection. This opinion he supports rather by evasion than argument ; for he tries to surmount the difficulty by refusing to interpret the words in a literal and natural sense, though the main object of his article is to find a meaning for the Parable which will explain the actual words, "the kingdom of heaven is like unto a merchantman seeking goodly pearls," in *their* literal and natural sense.

It appears to me that the true understanding of this parable in conjunction with its companion—the Twin Parables, as they have been well named—depends a good deal upon two important considerations which have often been over-looked. Let me try to recall attention to them, and we shall perhaps see that the old interpretation is, after all, better than the new.

1. No one can fail to notice that there is a striking similarity in the phraseology employed by our Lord at the end of each of these Parables. In the one case, the man "goeth and selleth all that he hath, and buyeth that field" ; in the other, the man "went and sold all that he had, and bought it." Now I take it these are not mere detached sayings, which happen to correspond in some particulars, as might be said of many favourite phrases which our Lord repeated over and over again, and which might be collected together from different parts of the holy Gospel. No ; the seven parables of the Kingdom are all intimately related one to another as individuals in a series ; the first six of them, indeed, may be said to pair off as they stand. At any rate, the two in question are admittedly twins. It is allowed that the one is the complement of the other, and we are asked to believe that this relationship is sustained by a contrast. But, is it possible to suppose that the very similar clauses I have quoted refer to totally distinct persons or things, standing (as they do) side by side, in companion sentences? Can we imagine the Saviour, in the midst of parabolic representations of important truths, deliberately confusing the minds of his disciples by using almost identical language to sym-

bolize, at one time the action of a human being, and in the very next breath the mighty energy of the Kingdom of heaven? I cannot think so. Surely the two phrases must correspond to one another in sense as closely as they do in wording. In each instance it is a "man" who sells all that he has; and in each instance that "man," I conceive, represents none other than the human soul.

The only admissible alternative is to identify in a sense the Kingdom of heaven with the man himself, and to interpret the search for goodly pearls to mean such further efforts after complete sanctity and self-surrender as even the most saintly need to make. The pearl of great price would then be that perfection in likeness to the Master, that oneness with Christ, which St. Paul pursued so earnestly, desiring to apprehend that for which he was apprehended by Jesus. This, however, is a less simple and therefore a less likely interpretation than the one I have stated above.

2. Mr. Metcalfe's suggestion owes its birth, I rather suspect, mainly to a supposed lingual difficulty in the Parable, from which he sees no way of escape save the very questionable expedient of reversing his engines. "If the usual interpretation were correct," says he, "we should read in the second parable—The Kingdom of heaven is like unto a Pearl of great price; but as a matter of fact we read, not that the Kingdom of heaven is like unto a Pearl, but that it is like unto a merchantman seeking goodly pearls." And here Mr. Metcalfe pauses to wonder that the manifest and complete contrast between this Parable and that which precedes it has been so long ignored. But he stops short just where he ought to go on. The comparison which our Lord makes is, not between the Kingdom of heaven and a merchantman seeking goodly pearls, but between the Kingdom of heaven and all the remaining context to the end of the Parable. The merchantman seeking goodly pearls is only a part, not the whole, of the similitude. The same criticism applies to the parable of the Hid Treasure, the Tares, the Leaven, the Mustard; also to that of the Net, which immediately follows. In short, in every instance where our Lord makes use of the expression, "The kingdom of heaven is like unto," we must understand the likeness to run through all that follows, and not to be practically confined to the first few words. Mr. McClellan, in his note on the Parable of the Sower, has a remark which equally applies in the present instance: "By reason of the compendiousness of the exposition, or record, there is caused here and there a seeming confusion of metaphor; . . . but this is only a form of speech which the common sense and intelligence of the

hearers are expected to penetrate." If this principle be adopted, we shall have no occasion to stumble at the threshold of the Parable, and ask how the kingdom of heaven is like unto a merchantman seeking goodly pearls. When we read the Parable, its meaning will be self-evident. For, consider what the Saviour designed to teach his hearers by these "Parables of the Kingdom." Was not his object plainly this,—to set forth the working of his Church on the world and in the heart of individuals? Christ wished to prepare his disciples for the various phenomena which would accompany the establishment of his Kingdom upon earth. They knew not, at the time, how these different phases of the Kingdom were about to be manifested; but, after their Lord's departure, the Paraclete opened their eyes to comprehend the spiritual application of truths which hitherto they had but imperfectly understood. Yet, even though ignorant of their deepest meaning, no one could miss gathering from these parables some notion of the all-embracing character of the Kingdom which Christ came to set up among men. This was a hard lesson for those to learn who had been trained in the exclusive schools of traditional Judaism. We need not wonder that Christ exhibits the truth He wanted to impress upon them in a great variety of lights. It would have been surprising if He had not supplemented the Parable of the Hid Treasure with that of the Pearl; for the four parables which precede these are arranged in pairs. First, we have the action of Christ upon the Church, in the Parable of the Sower, supplemented by the Field and the Tares; then the expansive and permeating power of the Christian society, in the Mustard and the Leaven; and now, in this third pair, we are shown the attitude of the individual in relation to the saving grace of God. The King, the Kingdom, the Subjects,—under each of these aspects two illustrations are given to enforce important verities and to exhibit, in more than one light, the manifold Wisdom of God.

The real teaching of the third pair in this set of Parables is not limited to the commonplace lesson that the Kingdom of heaven is manifested sometimes to those who are seeking it, and sometimes to those who have not sought it. This of itself would, I maintain, be sufficient to differentiate the two, if we had no indication of further truths underlying it, for this is the very doctrine enunciated by St. Paul in Chapters x. and xi. of his Epistle to the Romans. But, though this is doubtless part of the lesson, it does not exhaust the deep meaning in our Lord's words. The Parables cannot be fully understood unless allowed to remain in the setting He gave them. They are distinctly Parables of the Kingdom, and, as such,

they had a definite part to play in conveying to the minds of the disciples certain facts which it concerned them to know respecting the operation of Divine Grace on the human soul.

The paramount mystery of the Kingdom of God is union with Christ. We must become bone of his bone, and flesh of his flesh. To this end the stewards of God's mysteries are sent to preach the evangel of the Kingdom throughout the world. Otherwise, how should men hear the glad tidings, or know the good that He has purposed for them in his Son? But, through the agency of the Church, the whole earth will eventually be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Still, although the Church thus becomes in a manner co-extensive with the world, overshadowing and permeating it (as in the Parables of the Mustard and the Leaven), and although the Kingdom of Christ is visibly set up in our midst, that which constitutes its real value and treasure may remain hidden, and must remain hidden until discovered for himself by every child of man. God reveals it to each soul through his Spirit, and that Divine Spirit breathes where He wills. Let no one attempt to limit or to check the mysterious freedom of his movements. At one time He "lightens with celestial fire" the dark chambers of a heart which has been only cold and numb—one *in* the Church but not *of* the Church—a mere nominal professor of Christianity; and, at another time, He bestows his "blessed unction" upon one who hitherto has "not so much as heard whether there be any Holy Ghost," but who has been seeking higher and nobler things in the sphere of his own occupation.

Such I conceive to be the drift of these Parables, and I believe the last of the series bears out my general interpretation. A net was cast into the sea, and gathered of every kind. Both good and bad were found in it. This state of things was taken for granted in the Parable of the Hid Treasure, where our Lord shewed how one who had been among the "bad" in the "field" of the Church became "good." He now emphasizes the fact that in this world the same "net" is to inclose both,—one Church is to gather all within its embrace. The separation into good and bad will take place hereafter, when the angels shall come forth, and sever the wicked from among the just. Meanwhile there is an opportunity vouchsafed to all, so that both those who are diligently seeking valuable pearls may find the Pearl of great price, and even the wanderers in the field of the Church may discover and possess themselves of the Hid Treasure.

J. HENRY BURN.

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